14th Annual Meeting

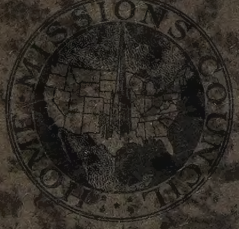
Home Missions Council

and

Council of Women

for

Home Missions



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New York, January 12, 13 & 14, 1921

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Fourteenth Annual Meeting

of the

Home Missions Council

and

Council of Women for Home Missions

January 12, 13 and 14, 1921

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Constitution of the Home Missions Council

Adopted March 6th, 1908

Article I.

This organization shall be called the Home Missions Council.

Article II.

Its aim shall be to promote fellowship, conference, and co-öperation among Christian organizations doing missionary work in the United States, Canada and their dependencies.

Article III.

Any missionary organization of any religious denomination, doing work of general scope in the territory above specified, may become a member of this Council by application to and approval of the Executive Committee. It may be represented in the Council by any or all of its officials or members of its official boards whose scope of responsibility is co-extensive with that of the organization they represent.

Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote.

Article IV.

Section 1. The officers of the Council shall be a President, six Vice-Presidents, an Executive Secretary, a Recording Secretary and a Treasurer.

Section 2. The affairs of the Council shall be under the direction of the Executive Committee. The Executive Committee shall consist of the officers of the Council, the chairman of standing committees, and not more than six other members of the Council.

Section 3. There shall be an Administrative Committee composed of the officers of the Council. The Administrative Committee shall have charge of the business details of the Council and the carrying out of its policies.

Article V.

On request of two members of the Council, the vote on any subject shall be taken by organizations, each organization having one vote.

Article VI.

The Executive Committee may call a meeting of the Council at any time. It shall call the annual meeting of the Council in January of each year, to elect members of said Committee and to consider the general interests represented by the Council.

Article VII.

The Executive Committee shall determine its own times of meeting, and shall make its own rules and by-laws. It shall have power to fill vacancies in its number, such appointees to hold office until the next annual meeting of the Council. Five members shall constitute a quorum.

Article VIII.

This Constitution may be amended at any annual meeting by a two-thirds vote.

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Mrs. J. H. McCoy, Secretary Department Home Missions (Woman's Work), 810 Broadway, Nashville, Tenn.
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Bishop Walter A. Sellew, President of the Finance Committee, 68 Falconer Street, Jamestown, N. Y.

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F. C. Stevenson, M.D., Secretary, Young People's Forward Movement.
Mr. W. G. Watson, Honorary Treasurer.

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Mr. Emil J. Bishop, Treasurer, Bethlehem, Pa.

Country Church Commission of the Moravian Church

Rev. H. E. Stocker, Ph.D., Chairman, 309 West 93rd Street, New York, N. Y.
Rev. Edmund deS. Brunner, Ph.D., Secretary, Room 603, 111 Fifth Avenue, New York, N. Y.
Benson Y. Landis, Treasurer, 31 Hamilton Ave., New Brighton, N. Y.
Country Commission Office, 31 Hamilton Ave., New Brighton, N. Y.

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Baxter P. Fullerton, D.D., LL.D., Secretary, 1220 Arcade Building, St. Louis, Mo.
John McDowell, D.D., Secretary, 156 Fifth Ave., New York, N. Y.
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William Robert King, Ph.D., D.D., Secretary, 156 Fifth Ave., New York, N. Y.
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Varian Banks, Assistant Treasurer.
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Hermann N. Morse, Director of Publicity.
Fred Eastman, Director of Educational Work.
John Bailey Kelley, Associate Director of Educational Work.
Kenneth D. Miller, Associate Director of City and Immigrant Work.
Robert S. Donaldson, D.D., Associate Director of City and Immigrant Work, 278 Post St., San Francisco, Cal.
James H. Condit, D.D., Superintendent of Alaskan Work, Juneau, Alaska.

The Board of Home Missions, the Presbyterian Church in the United States of America—Continued.

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E. A. Odell, Superintendent of Cuban Work, Havana, Cuba.
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Board of the Church Erection Fund, of the General Assembly of the Presbyterian Church in the United States of America

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David G. Wylie, D.D., General Secretary, 156 Fifth Ave., New York, N. Y.
Rev. George R. Brauer, Treasurer, 156 Fifth Ave., New York, N. Y.
Jesse C. Bruce, D.D., Field Secretary, 156 Fifth Ave., New York, N. Y.

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W. J. Reid, Secretary, Pittsburgh, Pa.
J. Allison Reed, Treasurer, 519 Wood Street, Pittsburgh,
R. A. Hutchison, D.D., Corresponding Secretary, 703 Publication Building, Pittsburgh, Pa.
George E. Raitt, Associate Secretary, Pittsburgh, Pa. (Resigned to take effect June 30)

Presbyterian Board of Publication and Sabbath School Work

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Rev. Harold McA. Robinson, D.D., Secretary, Witherspoon Building, Philadelphia, Pa.
J. M. Somerndike, Superintendent of Missions, Witherspoon Building, Philadelphia, Pa.
M. S. Collingwood, Treasurer, Witherspoon Building, Philadelphia, Pa.

Executive Committee of Home Missions, Presbyterian Church in the United States

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S. L. Morris, D.D., Executive Secretary, 1522 Hurt Building, Atlanta, Ga.
Homer McMillan, D.D., Secretary, Atlanta, Ga.
A. N. Sharp, Treasurer, Atlanta, Ga.
Miss E. A. Berry, Editorial, Literature, etc., Atlanta, Ga.
Office of all 1522 Hurt Building, Atlanta, Ga.

Executive Committee of Publication, Presbyterian Church in the United States

Russell Cecil, D.D., Chairman, Richmond, Va.
R. E. Magill, Secretary and Treasurer, 6 and 8 N. Sixth Street, Richmond, Va.
Gilbert Glass, D.D., Superintendent Sunday School and Young People's Department.

Board of Church Extension of the United Presbyterian Church of North America

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Joseph W. McGinness, Vice-President, Pittsburgh, Pa.
T. D. Edgar, D.D., Secretary, Wilkinsburg, Pa.
G. C. Arnold, Treasurer, Monongahela Bank, Pittsburgh, Pa.
J. J. Porter, Corresponding Secretary, 209 Ninth Street, Pittsburgh, Pa.

The Board of Freedmen's Missions of the United Presbyterian Church of North America

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Rev. D. A. McClenahan, D.D., McIntyre Ave., N. S., Pittsburgh, Pa.
Rev. G. W. McCracken, 1519 Irwin Ave., N. S., Pittsburgh, Pa.
Rev. J. H. Grier, Canonsburg, Pa.
Carl G. Wettach, Columbia Bank Building, Pittsburgh, Pa.
Maurice Trimble, Ferguson Building, Pittsburgh, Pa.
Samuel H. McKee, Frick Annex, Pittsburgh, Pa.
John C. Park, W. Stockton Ave., N. S., Pittsburgh, Pa.
R. W. McGranahan, D.D., Corresponding Secretary and Treasurer, Publication Building, Pittsburgh, Pa.
J. W. Witherspoon, D.D., Corresponding Secretary Emeritus, 1703 Buena Vista St., N. S., Pittsburgh, Pa.

The Board of Home Missions and Social Service, Presbyterian Church in Canada

Rev. W. H. Sedgewick, D.D., Convener, 39 Mapleside Ave., Hamilton, Ontario.
Rev. D. N. McLachlan, B.D., Field Secretary, 434 Confederate Life Building, Toronto, Ont.
Rev. J. H. Edmison, B.A., Secretary of the Board, 434 Confederation Life Building, Toronto, Ont.
Rev. F. A. Robinson, B. A., Secretary of Evangelism, 434 Confederation Life Building, Toronto, Ont.
Rev. C. G. Young, D.D., Secretary of Non-Anglo-Saxon Work, 915 Temperance St., Saskatoon Sask.

PROTESTANT EPISCOPAL

The Presiding Bishop and Council

(*Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America—1821*)

281 Fourth Avenue, New York, N. Y.

General Officers

Right Rev. T. F. Gailor, D.D., President.
Rev. F. J. Clark, Secretary.
Lewis B. Franklin, Treasurer.
Charles A. Tompkins, Assistant Treasurer.

Department of Missions and Church Extension

John W. Wood, D.C.L., Executive Secretary and Acting Foreign Secretary.
Rev. A. B. Parson, Assistant Foreign Secretary.
....., Domestic Secretary.
Rev. A. R. Gray, D.D., Secretary for Latin America.
William C. Sturgis, Ph.D., Educational Secretary.
E. E. Piper, Assistant Secretary in the Educational Division.
Rev. Thos. Burgess, Secretary for Work among Foreign-born Americans.

Department of Religious Education

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Rev. Lester Bradner, Ph.D., Secretary.
Rev. Paul Micou, M.A., Secretary.
Edward Sargent, Secretary.
Miss Frances H. Withers, Secretary.

PROTESTANT EPISCOPAL—(Continued)

Department of Christian Social Service

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Department of Publicity

Rev. R. F. Gibson, Executive Secretary.
Rev. C. E. Betticher, Editorial Secretary.

Department of Finance

Lewis B. Franklin, Executive Secretary.

Department of Nation-Wide Campaign

Rev. W. H. Milton, D.D., Executive Secretary.
Rev. R. Bland Mitchell, Corresponding Secretary.
Rev. R. W. Patton, D.D., Campaign Director.
Rev. L. G. Wood, Field Secretary.
Rev. B. T. Kemerer, Rev. J. A. Ten Broeck, } Field Secretaries.

The Woman's Auxiliary

Miss M. G. Lindley, General Secretary.
Miss Emily C. Tillotson, Educational Secretary.
Mrs. George Biller, Field Secretary.
....., Recruiting Secretary.
Miss Ellen I. Flanders, Office Secretary.

REFORMED

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James S. Kittell, D.D., Vice-President, Albany, N. Y.
Charles W. Osborne, Treasurer, Englewood, N. J.
John S. Gardner, D.D., Recording Secretary, Somerville, N. J.
Rev. S. Van der Werf, Field Secretary, Holland, Mich.
William T. Demarest, Secretary, 25 East 22nd Street, New York, N. Y.

Board of Home Missions, Reformed Church in the United States

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J. Harvey Mickley, D.D., Recording Secretary, Johnstown, Pa.
Joseph S. Wise, Treasurer, 15th and Race Streets, Philadelphia, Pa.
Charles E. Schaeffer, D.D., General Secretary, 15th and Race Streets, Philadelphia, Pa.
D. A. Souders, D.D., Superintendent Immigration, Irwin, Pa.
James M. Mullan, Department of the East, 15th and Race Streets, Philadelphia, Pa.
John C. Horning, Department of the West, St. Joseph, Mo.

Board of Heathen Missions of the Christian Reformed Church

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Rev. R. B. Kniper, 1002 Serman St., S. E., Grand Rapids, Mich.
Rev. J. Dolfin, Treasurer, 155 Terrace Street, Muskegon, Mich.
Henry Beets, LL.D., Secretary 737 Madison Avenue, S. E., Grand Rapids, Mich.

UNITED BRETHREN

Home Missionary Society, United Brethren in Christ

Bishop H. H. Fout, President, Woodruff Place, Indianapolis, Ind.
P. M. Camp, D.D., Secretary, 412-414 Otterbein Press Building, Dayton, Ohio.
Miss Lyda B. Wiggim, Educational Secretary, 413 Otterbein Press Building, Dayton, Ohio.
C. Whitney, Secretary Emeritus, 36 Warder Street, Dayton, Ohio.
L. O. Miller, Treasurer, 418 Otterbein Press Building, Dayton, Ohio.

Church Erection Society, United Brethren in Christ

Bishop H. H. Fout, D.D., President, 945 Woodruff Place, Indianapolis, Ind.
A. C. Siddall, D.D., Secretary, 306-307 Otterbein Press Building, Dayton, Ohio.
Mr. L. O. Miller, Treasurer, 416-417 Otterbein Building, Dayton, Ohio.

HONORARY MEMBERS

From the Constitution

"Article III. Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote."

Henry A. Atkinson, D.D., The Church Peace Union, 70 Fifth Ave., New York, N. Y.

Ethan T. Colton, Associate General Secretary of the International Committee of Young Men's Christian Association of North America with special relations to the churches, 347 Madison Avenue, New York, N. Y.

Mr. Ralph E. Diffendorfer, Department of Education, Council of Boards of Benevolence of the Methodist Episcopal Church, 740 Rush St., Chicago, Ill.

Roy B. Guild, D.D., Commission on Councils of Churches of the Federal Council, 105 East 22nd Street, New York, N. Y.

Sidney L. Gulick, D.D., Commission on Relations with the Orient, National Committee Constructive Immigration Legislation of the Federal Council, 105 East 22nd Street, New York, N. Y.

William I. Haven, D.D., American Bible Society, Bible House, New York, N. Y.

Samuel G. Inman, D.D., Committee on Coöperation in Latin-America, 25 Madison Ave., New York, N. Y.

Charles S. Macfarland, D.D., General Secretary of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Rev. Delavan L. Pierson, Editor of the Missionary Review of the World, 156 Fifth Ave., New York, N. Y.

Charles H. Sears, D.D., City Missions Council, 276 Fifth Avenue, New York, N. Y.

Worth M. Tippy, D.D., Commission on Church and Social Service of the Federal Council of Churches of Christ in America, 105 East 22nd St., New York, N. Y.

(It was voted that these elections to Honorary Membership "be not regarded as indefinite in duration, but be subject to annual review and revision.")

Constitution
Council of Women for Home Missions

Article I. Name

The name of this organization shall be the Council of Women for Home Missions.

Article II. Object

The object of the Council shall be to unify the efforts of the National Women's Home Mission Boards and Societies by consultation and by coöperation in action.

Article III. Membership

There shall be two classes of membership: Voting and Consulting.

VOTING

a. Such National Women's Home Mission Boards and Societies as shall agree to coöperate in the purposes and work of the Council may become Constituent members of the Council. Each Constituent Board or Society having an annual income of $50,000 or more, shall be entitled to nine representatives in the Council; each Constituent Board or Society having an annual income of less than $50,000 shall be entitled to three representatives in the Council. Representatives of Constituent Boards only, shall be eligible to hold office.

CONSULTING

b. Organizations which are in full accord and sympathy with the aims and methods of the Council, but which by their Constitutions and methods of work do not come under the provisions of Article III. a., may become Consulting organizations. Such affiliation shall not include the right to vote in the meetings of the Council or involve financial obligation; but representatives appointed by these organizations may sit with the Council at its meetings and be members of such Standing and subcommittees as the Executive Committee shall decide, with the full right to vote in such Committees.

c. An interdenominational School of Missions which has three or more coöoperating denominations whose Women's Boards are Constituent Boards of the Council of Women, may become affiliated with the Council upon the recommendation of the Committee on Schools of Missions.

Article IV. Officers

The officers of the Council shall consist of a President, two or more Vice-Presidents, a Recording Secretary, an Executive Secretary, and a Treasurer, and shall include at least one representative of each Constituent Board or Society of the Council. Their duties shall be those usually pertaining to such officers.

Article V. Elections

Two months before the Annual Meeting, a Nominating Committee of five shall be appointed by the Executive Committee, not more than two of whom shall be from its own membership. This Committee shall present to the Annual Meeting a list of nominees for the offices of the Council. This shall not preclude nominations from the floor. Elections shall be by ballot.

Article VI. Executive Committee

a. The Executive Committee shall consist of the officers of the Council, the chairmen of Standing Committees and three members-at-large.

b. The officers shall elect the chairmen of Standing Committees and the members-at-large.

c. The President and Secretaries of the Council shall be the Chairman and Secretaries of the Executive Committee.

d. Five members, representing at least four Constituent Boards or Societies, shall constitute a quorum of the Executive Committee.

e. At its first meeting held after the Annual Meeting, the Executive Committee shall elect a Vice-President-at-Large from among the Vice-Presidents. A nominating ballot shall be taken, the three receiving the largest number of votes to be considered the nominees. A majority vote of those present and voting, by a written ballot, shall be necessary to elect.

f. It shall appoint the time and place of its own meetings, and shall meet at least once a year in connection with the Annual Meeting of the Council. Meetings may be called in the interim by the President and Recording Secretary, suitable notice being given by the Recording Secretary, or on request of three members of the Council representing at least two Boards or Societies.

g. It shall decide upon the eligibility to membership of organizations which apply for admission to the Council, and shall determine the form of membership to be accorded to them.

h. It shall arrange for the auditing of the books of the Treasurer.

i. It shall be the duty of the Executive Committee to have general oversight of the work of the Council and in emergencies to take all necessary action.

Article VII. Standing Committees

The Council shall have such Standing Committees, such Joint Standing Committees, and such Special Committees as are deemed necessary.

The officers shall decide the number of such committees and shall name the chairmen of such committees as are not otherwise provided for.

Article VIII. Meetings

The Annual Meeting of the Council shall be held in January of each year, the time and place to be determined by the Executive Committee. Special meetings of the Council may be called by the President and Recording Secretary, or on the request of five members of the Council representing at least four Boards or Societies. Suitable notice of all meetings shall be given by the Recording Secretary of the Council, who shall state the business to be considered in the case of special meetings.

Seven members, representing at least five Boards or Societies, shall constitute a quorum.

Article IX. Amendments

This Constitution may be amended by a two-thirds vote of the members present at any meeting, provided the amendment proposed has been presented in writing at a previous meeting of the Council, or is recommended by the Executive Committee. In either case, it must be stated in full in the call for the meeting.

By-Laws

I.

The President shall appoint the members of all Committees unless otherwise ordered. The President shall be, *ex-officio,* a member of all committees.

II

All bills shall be approved by the Chairman of the Committee incurring the expense and by the Executive Secretary, before payment by the Treasurer.

III

All expenses necessary for administration incurred by the officers shall be paid by the Council.

IV.

There shall be an annual membership fee from each Constituent Board or Society. Boards or Societies having an annual income of $50,000 or more for Home Missions shall pay an annual membership fee of $75; those whose annual income is less than $50,000 shall pay an annual membership fee of $25.

V.

a. In case any member of the Council is unable to be present at a meeting of the Council a proxy may be appointed by her Board or Society, or by the Secretary thereof.

b. Any member of the Executive Committee who is unable to attend a meeting of the Committee may appoint as her proxy for that meeting any other representative of her Board or Society who is a member of the Council. Such appointment shall not carry with it official position. The Executive Committee may elect its own Secretaries in the absence of those officers.

c. The chairman of any Standing Committee unable to be present at a meeting of the Council shall appoint a substitute from her own committee, and such substitute shall have full powers.

d. Any member of a Standing Committee who is unable to attend a meeting of the Committee may appoint as her proxy for the meeting one of the representatives of her Board or Society in the membership of the Council.

VI.

a. The chairmen of such Standing Committees as care only for the work of the Council of Women for Home Missions shall be appointed by the officers of the Council of Women for Home Missions, the members of such committees to be appointed by the Executive Committee.

b. The chairmen of such Standing Committees as can function best as Joint Standing Committees with corresponding or similar committees of the Home Missions Council shall be appointed by the Joint Administrative Committee of the two Councils, the members of such Joint Standing Committees to be named by the Executive Secretaries on nominations received from the Boards.

c. The chairmen of such Standing Committees as can function best as Joint Standing Committees with corresponding or similar committees of agencies other than the Home Missions Council shall be appointed by the officers of the Council of Women for Home

Missions, the members of such committees to be appointed by the Executive Committee.

VII.

The Standing Committees shall perform the following duties:

1. It shall be the duty of the Committee on Study Courses and Literature to plan, as far as possible, for two years in advance, the interdenominational courses of Home Mission Study for Women's Societies and affiliated organizations (including the selection of authors for textbooks), and these plans shall be presented for approval at the annual meeting of the Council. This Committee shall provide a program for the interdenominational Day of Prayer and approve such other literature as is suitable for interdenominational use. It shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Schools of Missions to coöperate in the work of Schools affiliated with the Council of Women by suggesting leaders for the various activities, and by assisting in the advancement of all the interests of the Schools in every possible way. Each School shall be independent in the management of its meetings and in the provision of its programs.

The Committee shall encourage the establishment of interdenominational Schools in such strategic centers as shall be approved by the Council.

The Committee shall procure and keep on file in the office of the Council a record of the organization and affiliation of each affiliated School of Missions, and shall provide annually for the files of the Council a list of the officers of each School.

The Committee shall present in writing at the Annual Meeting of the Council a full report of the work of the Committee and of the affiliated Schools.

The Committee shall be the channel through which the Council shall function in all matters concerning affiliated Schools of Missions.

3. It shall be the duty of the Committee on Women's Church and Missionary Federations to promote the formation of local Federations in order to deepen spiritual life and to further the establishment of the Lord's Kingdom through coöperation in meeting the great opportunities and needs which confront the Church, and to quicken community consciousness and Christian responsibility. It shall procure and keep on file in the office of the Council, a list of such Federations.

VIII.

Standing Committees may appoint such subcommittees as are deemed necessary or desirable for the work of the Committee. The members of such subcommittees shall be duly nominated and voted upon in a Committee meeting. Vacancies shall be filled by the Chairman of the Standing Committee.

Of Committees consisting of eighteen or more members one third shall constitute a quorum. Of Committees consisting of nine members five shall constitute a quorum.

IX.

These By-Laws may be amended by a two-thirds vote of the members present at any meeting of the Council, provided at least twenty members, representing five Boards or Societies, are present.

Council of Women for Home Missions

Officers and Committees

President—Mrs. Fred S. Bennett

Vice-President-at-Large—Mrs. Effie L. Cunningham

Vice-Presidents—Mrs. Athella M. Howsare
Mrs. F. W. Wilcox
Mrs. E. M. Spreng
Mrs. C. E. Vickers
Mrs. May Leonard Woodruff
Mrs. J. W. Downs
Mrs. M. L. Copeland
Mrs. W. C. Winsborough
Mrs. J. A. Macdonald
Mrs. Taber Knox
Mrs. E. W. Lentz
Miss Alice E. Bell
Mrs. W. J. Gruhler
Mrs. Wm. S. Cook

Recording Secretary—Mrs. Philip M. Rossman

Executive Secretary—Miss Florence E. Quinlan

Treasurer—Mrs. Orrin R. Judd

Members-at-Large—Mrs. D. Everett Waid
Mrs. George W. Coleman
Mrs. John Ferguson

EXECUTIVE COMMITTEE

The Officers of the Council
The Chairmen of Standing Committees
The Three Members-at-Large

ADMINISTRATIVE COMMITTEE

Mrs. Fred S. Bennett, Chairman

Mrs.. John S. Allen
Mrs. Effie L. Cunningham
Mrs. J. W. Downs
Mrs. Orrin R. Judd
Mrs. Edwin W. Lentz
Miss Florence E. Quinlan
Mrs. Philip M. Rossman
Mrs. F. W. Wilcox
Mrs. May Leonard Woodruff

STANDING COMMITTEES*

Study Courses and Literature

Mrs. John S. Allen, Chairman

Mrs. Henry Bewkes
Mrs. Frank M. Goodchild
Miss Alice M. Guernsey
Miss Sara Estelle Haskin
Miss E. Jessie Ogg
Mrs. H. N. Price
Mrs. J. M. Stearns
Mrs. F. W. Wilcox
Mrs. C. P. Wiles

Schools of Missions

Mrs. Luke G. Johnson, Chairman

Mrs. George W. Coleman
Miss Agnes Davidson
Mrs. John Ferguson
Mrs. B. B. Krammes
Mrs. Edward S. Ralston
Mrs. J. M. Stearns

Women's Church and Missionary Federations

Mrs. Frank M. Goodchild, Chairman

Mrs. John Ferguson
Mrs. B. W. Lipscomb
Miss Daisy June Trout
Mrs. V. O. Weidler
Mrs. May Leonard Woodruff
Mrs. G. B. Young

SPECIAL COMMITTEES

Chautauqua

Mrs. Samuel Semple, Chairman

Mrs. John Ferguson
Mrs. J. P. Krechting
Mrs. F. W. Wilcox
Mrs. May Leonard Woodruff

Day of Prayer

Miss Florence E. Quinlan, Chairman

Miss Sara Estelle Haskin
Miss E. Jessie Ogg

Editorial Council, "Missionary Review of the World"

Miss Florence E. Quinlan, Chairman

Mrs. Orrin R. Judd

Office Administration and Finance

Mrs. Orrin R. Judd, Chairman

Mrs. James E. Graham
Mrs. F. W. Wilcox

* See pp. 5 to 10 for Joint Standing Committees.

CONSTITUENT BOARDS

Baptist

Woman's American Baptist Home Mission Society, Executive Secretary, Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.

Christian

Woman's Board for Home Missions of the Christian Church, Corresponding Secretary, Mrs. Alice M. Burnett, 310 South Broadway, Dayton, Ohio.

Congregational

The Congregational Woman's Home Missionary Federation, General Secretary, Mrs. J. J. Pearsall, 289 Fourth Avenue, New York, N. Y.

Disciples of Christ

United Christian Missionary Society, Corresponding Secretary, Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.

Evangelical Association

Woman's Missionary Society, Evangelical Association, Corresponding Secretary, Mrs. W. L. Naumann, 2763 Woodhill Road, Cleveland, Ohio.

Friends

Woman's Missionary Union of Friends in America, Corresponding Secretary, Miss Pearl Hadley, Danville, Indiana.

Lutheran

Women's Missionary Society of the United Lutheran Church in America, Executive Secretary, Mrs. Helen C. Beegle, 803 Fulton Bldg., Pittsburgh, Pa.

Methodist

Woman's Home Missionary Society of the Methodist Episcopal Church, Corresponding Secretary, Mrs. May Leonard Woodruff, Allendale, N. J.

Woman's Missionary Council, Methodist Episcopal Church, South, Administrative Secretary, Home Dept., Mrs. J. W. Downs, 810 Broadway, Nashville, Tenn.

Woman's Connectional Missionary Society of the Colored Methodist Episcopal Church, Corresponding Secretary, Mrs. M. L. Copeland, 204 Fourth Street, Hopkinsville, Kentucky.

Presbyterian

The Woman's Auxiliary of the Presbyterian Church in the U. S., Superintendent, Mrs. W. C. Winsborough, 257 Field Bldg., St. Louis, Mo.

Woman's Board of Home Missions of the Presbyterian Church in the U. S. A., General Secretary, Miss Lucy H. Dawson, 156 Fifth Avenue, New York, N. Y.

Women's Missionary Society of the Presbyterian Church in Canada (Western Division), Corresponding Secretary, Miss Bessie MacMurchy, 122 South Drive, Toronto, Ontario, Canada.

Reformed

Woman's Missionary Society of the General Synod of the Reformed Church in the United States, Executive Secretary, Miss Carrie M. Kerschner, 15th and Race Sts., Philadelphia, Pa.

Women's Board of Domestic Missions, Reformed Church in America, Corresponding Secretary, Mrs. John S. Allen, 25 E. 22nd St., New York, N. Y.

United Brethren

The Women's Missionary Association of the United Brethren in Christ, Acting Secretary, Miss Alice E. Bell, 407 Otterbein Press Bldg., Dayton, Ohio.

United Evangelical

Woman's Home and Foreign Missionary Society of the United Evangelical Church, Executive Secretary, Miss Emma D. Messinger, Room 209, Evangelical Bldg., Harrisburg, Pa.

United Presbyterian

Woman's General Missionary Society, United Presbyterian Church of North America, Corresponding Secretary, Mrs. Wm. S. Cook, 1201 Sixth Avenue, Beaver Falls, Pennsylvania.

CONSULTING BOARDS

National Board of the Young Women's Christian Associations, General Secretary, Miss Mabel Cratty, 600 Lexington Ave., New York, N. Y.

National Woman's Christian Temperance Union, Vice-President-at-Large, Mrs. Ella A. Boole, 525 Fifth St., Brooklyn, N. Y.

SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

Dates and Chairmen for 1921

Bay View, Michigan—No session—Miss Carrie Barge, Delaware, Ohio.

Boulder, Colorado—No session—Mrs. Harry F. Hoffman, 2141 Vine Street, Denver, Colorado.

Dallas, Texas—Sept. 19-24—Mrs. L. P. Smith, 3319 Drexel Drive, R.F.D. 10, Box 246, Dallas, Texas.

De Land, Florida—Jan. 23-30—Mrs. J. W. Harkness, De Land, Florida.

East Northfield, Massachusetts—July 5-12—Mrs. Philip M. Rossman, 203 W. 85th Street, New York, N. Y.

Houston, Texas—June 6-10—Mrs. Jake Armstrong, 1109 Anita Avenue, Houston, Texas.

Illinois-Missouri—June 14-18—Mrs. J. D. Bragg, Webster Groves, Mo.

Lake Geneva, Wisconsin—Aug. 20-30—Miss Frances Comee, 2969 Vernon Avenue, Chicago, Ill.

Los Angeles, California—May 29-June 4—Mrs. A. W. Rider, 612 St. Paul Avenue, Los Angeles, Cal.

Minnesota—June 1-7—Miss Alice Webb, 2300 Nicolett Ave., Minneapolis, Minn.

Mt. Hermon, California—July 9-16—Mrs. Charles C. Lombard, 2227 Seventh Avenue, E., Oakland City, Cal.

Mountain Lake Park, Maryland—Aug. 1-7—Miss Susan C. Lodge, 1720 Arch Street, Philadelphia, Pa.

New Orleans, Louisiana—Mrs. C. F. Neibergall, 7936 Zimple Avenue, New Orleans, La.

Oklahoma City, Oklahoma—In the fall—Mrs. H. S. Gilliam, 2244 W. 13th Street, Oklahoma City, Okla.

St. Petersburg, Florida—Jan. 16-21—Mrs. A. J. Rich, 444 Fourth Street, St. Petersburg, Fla.

Wilson College, Chambersburg, Pennsylvania—June 28-July 5—Miss Mary Peacock, Torresdale, Pa.

Winona Lake, Indiana—June 23-30—Mrs. C. E. Vickers, 132 North East Avenue, Oak Park, Ill.

Chautauqua, New York—Aug. 13-19—Mrs. Samuel Semple, Titusville, Pa.

MEMBERS OF COUNCIL OF WOMEN FOR HOME MISSIONS

Baptist

Mrs. C. W. Aiken, 2304 Newkirk Avenue, Brooklyn, N. Y.
Mrs. Charles A. Brooks, 1928 University Ave., New York, N. Y.
Mrs. George W. Coleman, 177 W. Brookline St., Boston, Mass.
Mrs. Frank M. Goodchild, 144 W. 93rd Street, New York, N. Y.
Mrs. W. A. Hill, 35 Avon Road, New Rochelle, N. Y.
Mrs. Orrin R. Judd, 22 Hart Street, Brooklyn, N. Y.
Mrs. James E. Norcross, 2304 Newkirk Avenue, Brooklyn, N. Y.
Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.
Miss Jessie Dodge White, 276 Fifth Avenue, New York, N. Y.

Christian Church

Mrs. Alice M. Burnett, 310 South Broadway, Dayton, Ohio.
Mrs. W. H. Denison, 760 Ferguson Avenue, Dayton, Ohio.
Mrs. Athella M. Howsare, 1227 Home Avenue, Dayton, Ohio.

Congregational

Mrs. Henry E. Birdseye, 718 Bloomfield Avenue, Glen Ridge, N. J.
Mrs. Timothy Harrison, R. R. No. 3, Mooresville, Ind.
Mrs. Newton B. Hobart, Watertown, Conn.
Mrs. Bernard J. Newman, McLean, Va.
Mrs. F. G. Platt, 32 Grove Hill, New Britain, Conn.
Mrs. Edward H. Scott, 353 W. 117th Street, New York, N. Y.
Mrs. Herman F. Swartz, 47 Oakwood Ave., Upper Montclair, N. J.
Mrs. Williston Walker, 281 Edwards Street, New Haven, Conn.
Mrs. F. W. Wilcox, 287 Fourth Avenue, New York, N. Y.

Disciples of Christ

Mrs. A. E. McBee, 498 West End Avenue, New York, N. Y.
Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
Mrs. Ida W. Harrison, 530 Elm Tree Lane, Lexington, Ky.
Mrs. D. Clinton Johnson, 133 Eighth Avenue, Brooklyn, N. Y.
Mrs. Ethel O. McCormick, 137 William Street, East Orange, N. J.
Mrs. Eda T. Moore, 156 Fifth Avenue, New York, N. Y.
Mrs. Emeline Trible Rummell, 48 Bay 28th Street, Brooklyn, N. Y.
Mrs. J. M. Stearns, 1501 Locust Street, St. Louis, Mo.
Miss Daisy June Trout, 1501 Locust Street, St. Louis, Mo.

Evangelical Association

Miss Ella Horn, 1504 East 107th Street, Cleveland, Ohio.
Mrs. W. L. Naumann, 2763 Woodhill Road, Cleveland, Ohio.
Mrs. E. M. Spreng, 9502 Wamelink Avenue, Cleveland, Ohio.

Friends

Mrs. Florence A. Cawl, 210 Brooklyn Avenue, Brooklyn, N. Y.
Mrs. Mary Miars Harold, Danville, Ind.
Mrs. C. E. Vickers, 132 North East Avenue, Oak Park, Ill.

Lutheran

Mrs. Helen C. Beegle, 806 Fulton Building, Pittsburgh, Pa
Mrs. E. C. Cronk, 437 Fifth Avenue, New York, N. Y.
Mrs. Charles L. Fry, 844 Drexel Building, Philadelphia, Pa.
Mrs. Willard Larkin, Cobleskill, N. Y.
Miss Mary E. Markley, 437 Fifth Avenue, New York, N. Y.
Mrs. Philip M. Rossman, 203 W. 85th Street, New York, N. Y.
Mrs. J. G. Traver, Hartwick Seminary, N. Y.
Mrs. C. P. Wiles, 259 Harvey Street, Germantown, Pa.
Mrs. G. B. Young 542 Third Street, Brooklyn, N. Y.

Methodist Episcopal

Miss Carrie Barge, Delaware, Ohio.
Mrs. W. H. C. Goode, Sidney, Ohio.
Miss Alice M. Guernsey, 150 Fifth Avenue, New York, N. Y.
Miss E. Jean Oram, 1831 East 93rd Street, Cleveland, Ohio.
Mrs. Mary Fisk Park, 27 East 62nd Street, New York, N. Y.
Mrs. Ward Platt, 161 Walnut Street, East Aurora, N. Y.
Mrs. D. B. Street, The Kenesaw, Washington, D. C.
Mrs. W. P. Thirkield, 37 Kirkland Street, Cambridge, Mass.
Mrs. May Leonard Woodruff, Allendale, N. J.

Methodist Episcopal, South

Miss Belle H. Bennett, Richmond, Ky.
Mrs. Lee Britt, Suffolk, Va.
Mrs. T. J. Copeland; 816 W. North Avenue, Baltimore, Md.
Mrs. J. W. Downs, 810 Broadway, Nashville, Tenn.
Miss Sara Estelle Haskin, 810 Broadway, Nashville, Tenn.
Mrs. Luke G. Johnson, 540 S. Hill Street, Griffin, Ga.
Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.
Mrs. J. H. McCoy, 810 Broadway, Nashville, Tenn.
Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

Colored Methodist Episcopal

Miss Lugenia E. Bell, Forest City, Ark.
Mattie E. Coleman, M.D., 60 Wharf Avenue, Nashville, Tenn.
Mrs. M. L. Copeland, 204 Fourth Avenue, Hopkinsville, Ky.

Presbyterian in U. S.

Mrs. John Bratton, Madison Heights, Va.
Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.
Miss Agnes Davidson, 424 E. Monroe Street, Jacksonville, Fla.
Mrs. Chas. Kinkead, 1610 McGavock Street, Nashville, Tenn.
Mrs. F. Louise Mayes, Greenville, S. C.
Mrs. H. N. Price, 2826 Maryland Avenue, Baltimore, Md.
Mrs. W. B. Ramsay, Hickory, N. C.
Mrs. W. M. Rowland, Augusta, Ga.
Mrs. W. C. Winsborough, 257-259 Field Bldg., St. Louis, Mo.

Presbyterian in U. S. A.

Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J.
Miss Lucy H. Dawson, 156 Fifth Avenue, New York, N. Y.
Mrs. H. C. Louderbough, 135 Jewett Avenue, Jersey City, N. J.
Miss E. Jessie Ogg, 104 S. Elliot Place, Brooklyn, N. Y.
Miss Elinor K. Purves, Princeton, N. J.
Mrs. Samuel Semple, Titusville, Pa.
Mrs. Charles L. Thompson, 216 West 56th Street, New York, N. Y.
Miss Edna R. Voss, 156 Fifth Avenue, New York, N. Y.
Mrs. D. E. Waid, 1 Lexington Avenue, New York, N. Y.

Presbyterian in Canada

Mrs. Charles Clark, St. Regis Apts., Sherbourne, Toronto, Ont.
Miss Mamie C. G. Fraser, 68 Marguerette Street, Toronto, Ont.
Mrs. H. M. Kipp, 546 Bathurst Street, Toronto, Ont.
Mrs. J. A. Macdonald, 87 Spadina Road, Toronto, Ont.
Mrs. J. MacGillivray, 7 Oswald Crescent, Toronto, Ont.
Miss Bessie MacMurchy, 122 South Drive, Toronto, Ont.
Mrs. T. D. L. McKerroll, 19 Laws Street, Toronto, Ont.
Mrs. D. Strachan, 345 Bloor Street, W., Toronto, Ont.
Mrs. Joseph M. West, 73 Homewood Avenue, Toronto, Ont.

Reformed in America

Mrs. John S. Allen, 25 East 22nd Street, New York, N. Y.
Mrs. John S. Bussing, 26 East 10th Street, New York, N. Y.
Mrs. James E. Graham, River Edge, N. J.
Mrs. C. V. R. Gilmore, Holland, Mich.
Mrs. Taber Knox, Warwick, N. Y.
Miss Mary C. Moffat, 9 East 10th Street, New York, N. Y.
Mrs. Edward S. Ralston, 921 Putnam Avenue, Plainfield, N. J.
Mrs. Finley J. Shepard, 579 Fifth Avenue, New York, N. Y.
Miss Elizabeth B. Vermilye, 25 East 22nd Street, New York, N. Y.

Reformed in U. S.

Miss Carrie M. Kerschner, 15th & Race Streets, Philadelphia, Pa.
Mrs. B. B. Krammes, 14 Clinton Avenue, Tiffin, Ohio.
Mrs. Edwin W. Lentz, 311 Market Street, Bangor, Pa.

United Brethren

Miss Alice E. Bell, 407 Otterbein Press Bldg., Dayton, Ohio.
Mrs. C. M. Coover, Annville, Pa.
Mrs. V. O. Weidler, 1113 Elmwood Avenue, Buffalo, N. Y.

United Evangelical

Miss Lillian C. Graeff, Room 209, Evangelical Bldg., Harrisburg, Pa.
Mrs. W. J. Gruhler, 219 High Street, Germantown, Pa.
Miss Emma D. Messinger, Room 209, Evangelical Bldg., Harrisburg, Pennsylvania.

United Presbyterian

Mrs. Henry Bewkes, 430 Crooks Avenue, Paterson, N. J.
Mrs. Wm. S. Cook, 1201 Sixth Avenue, Beaver Falls, Pa.
Mrs. John S. Crawford, 95 Trenton Avenue, Wilkinsburg, Pa.
Mrs. John Ferguson, 10 Sterling Place, White Plains, N. Y.
Miss Ida B. Little, 1503 Dormont Avenue, Dormont, Pittsburgh, Pa.
Miss R. Elizabeth Milligan, 5534 Kentucky Avenue, Pittsburgh, Pa.
Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pittsburgh, Pa.
Mrs. J. D. Sands, 137 Roup Street, Pittsburgh, Pa.
Mrs. Ada Kerr Wilson, 510 McNair Avenue, Wilkinsburg, Pa.

HOME MISSION STUDY BOOKS FOR 1921-22

Published jointly by
COUNCIL OF WOMEN FOR HOME MISSIONS
and
MISSIONARY EDUCATION MOVEMENT

THEME: "Facing Our Unfinished Task in America"

For adults

"FROM SURVEY TO SERVICE"

By Harlan Paul Douglass

For young people

"PLAYING SQUARE WITH TO-MORROW"

By Fred Eastman

For children

"STAY-AT-HOME JOURNEYS"

By Agnes Wilson Osborne

PROGRAM ANNUAL MEETING HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS—JOINT SESSION

"Home Missions for the New Day"

WEDNESDAY, JANUARY 12

10:00 A. M. Separate Session
Home Missions Council
Devotional Service
Reports of Officers
Business

10:00 A. M. Separate Session
Council of Women for Home Missions
Devotional Service
Roll Call
Reports of Officers

2:00 P. M. Joint Session
Devotional Service
Closer Coöperation of two Councils
Mrs. Fred S. Bennett
Charles L. Thompson, D.D.
Women's Church and Missionary Federations—Report of Committee *Mrs. Frank M. Goodchild.*
Study Courses and Literature—Report of Committee *Mrs. John S. Allen.*
"Present Status of Religious Bodies in America" *Walter Laidlaw, D.D.*
"Home Missions for the New Day" *Harry Emerson Fosdick, D.D.*
Missionary Review of the World *Delavan L. Pierson.*
Greetings from Kindred Organizations

6:00 P. M. Supper

7:45 P. M. Joint Session
Devotional Service
Negro Americans—Report of Committee
George R. Hovey, D.D.
George E. Haynes, Ph.D.
Mrs. Luke G. Johnson.
International Agricultural Missions Association *Warren H. Wilson, D.D.*
"International Relations Springing Out of Home Missions" *Rev. Charles A. Brooks.*

THURSDAY, JANUARY 13.

9:30 A. M. Joint Session

Devotional Service

Cities—Report of Committee
Rev. Charles A. Brooks
Miss Merle B. Higley.

New Americans—Report of Committee
Mrs. D. Everett Waid
Charles H. Sears, D.D.

Community and Industrial Relations—Report of Committee *John McDowell, D.D.*

Orientals and Hawaiians—Report of Committee
George L. Cady, D.D.
Rev. Paul B. Waterhouse.

Business.

2:00 P. M. Joint Session

Devotional Service

Comity and Coöperation—Report of Committee
Lemuel Call Barnes, D.D.

Town and Country—Report of Committee
Rev. Paul L. Vogt, Ph.D.
Rev. Edmund deS. Brunner, Ph.D.

Spanish-Speaking Peoples in the United States—Report of Committee
Mrs. J. W. Downs
J. H. Heald, D.D.
Vernon M. McCombs, D.D.

West Indies—Report of Committee
Charles L. Thompson, D.D.

Committee on Coöperation in Latin America
Rev. Samuel G. Inman.

7:45 P. M. Joint Session

Devotional Service

Mormonism—Report of Committee
Frank L. Moore, D.D.

Recruiting the Home Mission Force—Report of Committee
Charles E. Burton, D.D.
Rev. William S. Beard.

Schools, Colleges and Young People's Conferences—Report of Committee
Miss Carrie Barge.
Schools of Missions—Report of Committee
Mrs. Luke G. Johnson.
Publicity—Report of Committee
Rev. Ralph Welles Keeler, D.D.

FRIDAY, JANUARY 14

9:30 A. M. Joint Session

Devotional Service
Alaska—Report of Committee
Rev. Paul de Schweinitz, D.D.
Mrs. D. B. Street.
Indian Missions—Report of Committee
Rev. Rodney W. Roundy
Rev. G. Elmer E. Lindquist.
Migrant Groups—Report of Committee
H. Paul Douglass, D.D.
Rev. C. Luther Fry.
Farm and Cannery Migrants
Mrs. May Leonard Woodruff.
Business.

2:00 P. M. Separate Session

Home Missions Council.

Devotional Service
Plans and Policies for the Hebrews—Report of Committee *John A. Marquis, D.D.*
Church Building—Report of Committee
Joseph S. Wise.
Changes in the Constitution
Election of Officers
Other Business
Adjournment.

2:00 P. M. Separate Session

Council of Women for Home Missions

Devotional Service
Policy in regard to Work for Migrant Groups
Changes in the Constitution
Election of Officers
Other Business
Adjournment.

Proceedings of the Fourteenth Annual Meeting of the Home Missions Council

Wednesday, January 12

Morning Session

The Fourteenth Annual Meeting of the Home Missions Council was called to order in the Chapel of the Methodist Book Concern, 150 Fifth Avenue, New York City, at 10.10 A. M., Wednesday, January 12, 1921, by the President of the Council, Dr. Charles L. Thompson.

The Scripture was read by Dr. Charles L. Thompson.

Prayer was offered by Dr. Elmer E. Higley, Superintendent of Indian Missionary Work of the Methodist Episcopal Church, and Dr. S. L. Morris, Executive Secretary of the Executive Committee of Home Missions, Presbyterian Church in the United States.

It was voted that the Secretary be authorized to make the required change in the name of

1. The American Christian Missionary Society to the United Christian Missionary Society.
2. The Board of Church Extension, American Missionary Society to the Department of Church Extension, United Christian Missionary Society.
3. The Freedmen's Aid Society of the Methodist Episcopal Church to the Board of Education for Negroes of the Methodist Episcopal Church.

Dr. A. W. Anthony announced the following new officials of Home Mission Boards.

1. Rev. Fred L. Brownlee, Corresponding Secretary, American Missionary Association.
2. Dr. W. M. Gilbert, Executive Secretary, Bureau of Foreign-speaking work,, Board of Home Missions and Chuch Extension of the Methodist Episcopal Church.
3. Dr. C. E. Vermilyea, Superintendent Department Frontier work, Board of Home Missions and Chuch Extension of the Methodist Episcopal Church.
4. Dr. Elmer E. Higley, Superintendent of Indian Missionary Work of the Methodist Episcopal Church.
5. Rev. George E. Epp, Executive Secretary, Board of Missions of the Evangelical Denomination.

Dr. A. W. Anthony called attention to the following deaths during the year:

1. Dr. Hubert C. Herring, General Secretary of the National Council of Congregational Churches.

2. Mrs. J. J. Porter, of the Town and Country Committee.

3. Dr. George Johnson, Executive Secretary-Treasurer of the Evangelical Association.

It was voted to call the roll by signing slips. This was done.

It was voted to accept the printed minutes of 1920 without reading.

It was voted to adopt the following order of business subject to necessary change:

1. Appointment of Committees
   a. On Business
   b. On Budget
   c. On Nomination
   d. On Resolutions and Correspondence
2. Report of Officers
   a. The President
   b. The Executive Secretary
   c. The Executive Committee
   d. The Administrative Committee
   e. The Treasurer
3. Proposals for Coöperation
   a. With the Council of Women
   b. With other Interboard agencies and the Federal Council
   c. With the "Committee on Social and Religious Survey".
   d. With the Missionary Education Movement
   e. With Y. M. C. A. and American Bible Society
4. Business
5. Adjournment at 12.30 noon.

On motion the President appointed the following Committees:

Committee on Business: Charles E. Schaeffer, Elmer E. Higley, H. N. Morse, L. C. Barnes, R. L. Russell, R. A. Hutchison, Henry Beets, Homer MacMillian, W. R. Warren, C. E. Burton, I. A. Thomas, E. M. Wister.

Committee on Budget: Charles L. White, W. T. Demarest, J. A. Marquis.

Committee on Nominations: S. L. Morris, W. H. Wilson, J. B. Markward, G. K. Lewis, G. N. Brink.

Committee on Resolutions and Correspondence: C. E. Burton, C. G. Hounshell, Hubert Ferguson, R. D. Lord, G. W. Muckley.

A brief verbal report was made by the President, Dr. Charles L. Thompson.

The report of the Executive Secretary was read by Dr. A. W. Anthony. (See report, page 99).

It was voted that the report be received and printed in the minutes.

Dr. A. W. Anthony read the report of the Executive Committee. (See report, page 114).

It was voted that the report be received and printed in the minutes.

Dr. Ralph Welles Keeler read the report of the Administractive Committee. (See report, page 119).

It was voted that the report be received and printed in the minutes, and that the budget recommendations be referred to the Committee on Budget.

Mr. Demarest read the report of the Treasurer. (See report, page 120).

It was voted that the report be received and be spread, together with the Auditors report, upon the minutes.

It was voted to have the Treasurer's report mimeographed for distribution.

Dr. A. W. Anthony read the following statement from the Council of Women for Home Missions concerning the relationships of the Home Missions Council and the Council of Women for Home Missions. It was voted to refer it to the Business Committee.

Voted:

That there shall be joint sessions of the Executive Committees of the two Councils held at stated times, at least twice a year, to receive the reports of Joint Standing Committees, to act upon their recommendations and to transact such other business as is of joint interest, and that the dates for such joint sessions shall be agreed upon well in advance.

Voted:

That the Executive Committee of the Council of Women recommend to the Home Missions Council for the furtherance of co-

operative work of the two Councils that a Joint Administrative Committee of the two Councils be erected of equal representation, the Council of Women to be represented by the following. The President Vice President at Large, Executive Secretary, Recording Secretary, Treasurer, a member from the South, and such additional members as this group shall name to make up the Council of Women's quota.

Voted:

That the chairman of Joint Standing Committees shall be chosen by the Joint Administrative Committee.

Voted:

That the members of the Joint Standing Committees shall be nominated by their Boards, representation on such committees to be adjusted by the two Executive Secretaries.

Voted:

To refer to the Treasurer and Executive Secretary for presentation at the Annual Meeting the preparation of a budget with particular reference to the joint work of the two Councils.

Dr. A. W. Anthony read a communication concerning the conference of Interdenominational Agencies. It was voted to refer it to the Business Committee.

Dr. A. W. Anthony read a communication from Charles R. Watson, Executive Secretary of the Committee on Social and Religious Surveys. It was voted to refer it to the Business Committee.

It was voted that the matter of coöperation with the Missionary Education Movement be referred to the Business Committee.

Dr. A. W. Anthony for the Administrative Committee presented the following: Suggested change in the constitution to permit admitting to membership such organizations as the American Bible Society and the International Y. W. C. A.

The Administrative Committee proposed the following change in Article III of the Constitution:—In the second line after the word "specified" insert the words "and any other Christian organization working in the field of national home missions" so that the first paragraph of Article III shall read:—

"Any missionary organization of any religious denomination, doing work of general scope in the territory above specified, and any other Christian organization working in the field of national home missions, may become a member of this Council by application and approval of the Executive Committee. It may be represented in

the Council by any or all of its officials or members of its official boards whose scope of responsibility is co-extensive with that of the organization they represent."

It was referred to the Business Committee.

Dr. A. W. Anthony read a communication from Mr. William O. Gantz, attorney for the Board of Foreign Missions of the Methodist Episcopal Church, concerning unified legislation concerning wills. It was referred to the Business Committee.

It was voted that the matter of Community Trusts be referred to the Business Committee.

The following letter was read and received with appreciation.

My dear Dr. Anthony:

The following action was taken by the Federal Council of the Churches of Christ in America at its Quadrennial Meeting in Boston, December 6, 1920:

> "With reference to the statements of affiliated, coöperating and consultative bodies, we recommend that the Federal Council desires to place on record its appreciation of the great and growing work of the following organizations and rejoices exceedingly in their coöperation with the Federal Council of the Churches of Christ in America:
>
> Home Missions Council
> Council of Women for Home Missions
> Federation of Woman's Boards of Foreign Missions
> Council of Church Boards of Education
> Sunday School Council of Evangelical Denominations
> American Bible Society
> International Committee of the Young Men's Christian Associations
> National Board of the Young Women's Christian Associations
> Committee of Reference and Counsel of the Foreign Missions Conference of North America
> Committee on Coöperation in Latin America
> Student Volunteer Movement

Faithfully yours,

CHARLES S. MACFARLAND
General Secretary

The announcements were made and prayer offered by Dr. R. D. Lord, after which the Council adjourned at 12.15.

Afternoon Session

A joint session of the Home Missions Council and the Council of Women for Home Missions convened in the assembly room of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. at 2.00 P. M.

Dr. Charles L. Thompson called the meeting to order.

Prayer was offered by Mrs. Taber Knox, and Dr. H. G. Mendenhall.

Brief addresses on Closer Coöperation of the two Councils were delivered by Mrs. Fred S. Bennett, President of the Council of Women for Home Missions and Dr. Charles L. Thompson, President of the Home Missions Council.

The report of the Committee on Women's Church and Missionary Federations of the Council of Women for Home Missions was read by the chairman, Mrs. Frank W. Goodchild. (See report, page 98).

It was voted to accept and adopt the report.

The report of the Committee on Study courses and Literature was presented by the chairman, Mrs. John S. Allen. Corresponding Secretary of the Women's Board of Domestic Missions, Reformed Church in America. (See report, page 90).

It was voted to accept and adopt the report.

Dr. A. W. Anthony made a statement concerning the status of the Missionary Education Movement.

A discussion was participated in by Dr. L. C. Barnes, Dr. S. L. Morris, Mrs. D. E. Waid, Dr. Worth M. Tippy.

The report from the representatives on the Editorial Council of the Missionary Review of the World was given by the chairman, Dr. Charles L. White, Executive Secretary, American Baptist Home Missionary Society. (See report, page 145).

It was voted to accept and adopt the report.

Dr. Delavan L. Pierson, Editor of the Missionary Review of the World, was introduced and spoke on the work and problems of the magazine.

Two verses of America were sung at this point.

Voted that recommendations in the report on the Missionary Review of the World be referred to a Joint Business Committee, and that this same Joint Business Committee consider other matters referred to it.

Miss Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions, made an announcement concerning supper.

An address on "The Present Status of Religious Bodies in America" was delivered by Dr. Walter Laidlaw.

An address on "Home Missions in the New Day" was delivered by Dr. Harry Emerson Fosdick.

A hearty vote of thanks was tendered the speaker.

The following brought greetings from their respective organizations:

1. Dr. Worth M. Tippy, Federal Council of Churches of Christ in America.
2. Dr. G. N. Brink, The Sunday School Council of Evangelical Denominations.
3. Mr. E. T. Colton, Y. M. C. A.
4. Miss Mabel Cratty, Y. W. C. A.
5. Dr. Judson Swift, American Tract Society.
6. Mr. Fennell P. Turner, Committee of Reference and Counsel, Foreign Missions Conference of North America.

The following were appointed from the Council of Women for Home Missions to serve on the Business Committee: Mrs. Luke Johnson, Mrs. G. W. Coleman, Mrs. May Leonard Woodruff, Mrs. J. S. Allen and Mrs. J. M. Stearns.

After prayer by Dr. D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the meeting adjourned at 5.50 P. M.

* * *

Evening Session

The evening session, a joint session of the two Councils was called to order at 7.45 P. M. by Mrs. Fred S. Bennett, President of the Council of Women for Home Missions.

The Hymn, "Ye Servants of God" was sung.

Prayer was offered by Dr. Charles A. Brooks, Secretary of City and Foreign-speaking Missions, American Baptist Home Mission Society, and Dr. D. D. Forsyth, Correspond-

ing Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The report of the Committee on Negro Americans was introduced by the chairman, Dr. George R. Hovey, Secretary of Education, American Baptist Home Mission Society, and presented by Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council. (See report, page 173).

Dr. George E. Haynes, Director Negro Economics, Department of Labor, Washington, D. C., spoke on "Present Negro Conditions".

Mrs. Luke G. Johnson, Superintendent Inter-racial Work, Woman's Home Missionary Council, Methodist Episcopal Church, South, spoke on "Inter-racial Work among Women in the South."

Mrs. J. M. Stearns, Secretary, United Christian Missionary Society, Disciples of Christ, made brief comment on the movement described by Mrs. Johnson.

It was voted to accept and adopt the report of the Committee on Negro Americans.

Dr. Warren H. Wilson, Director of Church and Country Life Work, Board of Home Missions, Presbyterian Church in the United States of America, spoke on "The International Agricultural Missions Association."

Rev. Charles A. Brooks, Secretary of City and Foreign-speaking Missions, American Baptist Home Mission Society, spoke on "International Relations springing out of Home Missions."

Dr. A. W. Anthony read the announcements.

After prayer by, Dr. William B. Olmstead, General Secretary of the General Missionary Board of the Free Methodist Church of North America, the meeting adjourned at 9.50 P. M.

Thursday, January 13

Morning Session

The two Councils were called to order at 9.30 A. M. by Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council.

Mrs. May Leonard Woodruff, Corresponding Secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church, Vice-President-at-Large of the Council of Women for Home Missions, took the chair.

Devotional exercises were conducted by Miss Florence E. Quinlan, Executive Secretary of the Council of Women for Home Missions.

Prayer was offered by Dr. A. W. Anthony, Executive Secretary of the Home Missions Council.

Dr. Charles L. Thompson took the chair.

The minutes of the three sessions of yesterday were read and approved.

Miss Florence E. Quinlan, Executive Secretary, presented the following recommendation from the Executive Committee of the Council of Women for Home Missions.

"It is recommended that all matters involving the appropriation of funds shall be referred with power to the Joint Administrative Committee."

It was referred to the Business Committee.

Dr. S. L. Morris presented the following report for the Committee on Nominations:

It was voted to change Section 1 of Article IV to read "six Vice-Presidents" instead of "three Vice-Presidents". Thus Section 1 would read:

"The officers of the Council shall be a President, six Vice-Presidents, an Executive Secretary, a Recording Secretary and a Treasurer."

The following are hereby nominated:

OFFICERS

President—Charles L. Thompson, D.D.
First Vice-President—Charles E. Burton, D.D.
Second Vice-President—S. Leslie Morris, D.D.
Third Vice-President—Lemuel Call Barnes, D.D.
Fourth Vice-President—A. E. Cory, D.D.
Fifth Vice-President—J. B. Markward, D.D.
Sixth Vice-President—R. L. Russell, D.D.
Executive Secretary—Alfred Williams Anthony, D.D.
Associate Secretary—Rev. Rodney W. Roundy.
Recording Secretary—Ralph Welles Keeler, D.D.
Treasurer—William T. Demarest

ADMINISTRATIVE COMMITTEE

Charles L. Thompson, Chairman

Alfred Williams Anthony	Ralph Welles Keeler
Lemuel Call Barnes	J. B. Markward
Charles E. Burton	S. Leslie Morris
A. E. Cory	Rodney W. Roundy
William T. Demarest	R. L. Russell

It was voted to accept the report and elect the nominees with the exception of the Executive and Associate Secretaries whose elections shall be held over until the report of the Budget Committee is received.

A telegram of greetings was received from Mrs. Corabel Tarr Boyd, President of the Federation of Woman's Boards of Foreign Missions.

A letter of greetings was received from Dr. C. E. Manning, General Secretary Home Missions of the Missionary Society of the Methodist Church, Canada.

The report of the Committee on Cities was presented by the Acting Chairman, Rev. Charles A. Brooks, Secretary of City and Foreign-speaking Missions, American Baptist Home Mission Society, and Miss Merle Higley. (See report, page 127).

It was voted to receive the report and refer the recommendations to the Business Committee.

The report of the Committee on New Americans was presented by the Chairman, Mrs. D. E. Waid, and by Dr. Charles H. Sears, Secretary of the City Missions Council of New York, N. Y. (See report, page 189).

It was voted to accept the report and refer the recommendations to the Business Committee.

It was voted to give a sincere vote of appreciation to the members of this Committee.

It was voted to postpone the report of the Committee on Community and Industrial Relations until tomorrow.

The report of the Committee on Plans and Policies for the Hebrews was read by the Chairman, Dr. John A. Marquis, General Secretary of the Board of Home Missions, Presbyterian Church in the United States of America. (See report, page 142).

It was voted to receive and adopt the report.

It was voted that the change of name of this Committee to the Committee on Relations with Hebrews, be referred to the Business Committee with power.

The report of the Committee on Orientals and Hawaiians was presented by the Chairman, Dr. George L. Cady, Corresponding Secretary of the American Missionary Association and the Rev. Paul B. Waterhouse, Secretary of the American League of Justice, Pasadena, California.

It was voted to accept the report and refer the adjustments involved in the recommendations to the Committee on Comity and Coöperation.

Dr. C. L. Thompson presented Dr. Rockwell H. Potter, pastor of Center Congregational Church of Hartford, Conn., President of the Congregational Home Missionary Society.

After prayer by Dr. Potter, the Council adjourned.

Afternoon Session

The afternoon session of the two Councils was called to order at 2 P. M. by Mrs. Fred S. Bennett, President of the Council of Women for Home Missions.

Prayer was offered by Dr. W. L. McDowell, Superintendent of the Department of Church Extension of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and Dr. Frederic E. Stockwell, Secretary of the Board of Education of the Presbyterian Church in the U. S. A.

The report of the Committee on Comity and Coöperation was presented by the Chairman, Dr. Lemuel Call Barnes, Secretary of English-speaking Missions and Indian Work of The American Baptist Home Mission Society. (See report, page 141).

Rev. G. Clifford Cress, Secretary of the Home Missions Council of Montana, was introduced and spoke on the Montana Survey and its results.

It was voted to receive and adopt the report.

The report of the Committee on Town and Country was presented by the Executive Secretary of the Committee, Dr. Edmund deS. Brunner. (See report, page 241).

It was voted to receive the report.

The chairman of the committee, Dr. Paul L. Vogt, Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, spoke to the report.

A motion was presented which was referred to the Joint Administrative Committee to phrase. That motion was finally adopted in the following form:

"Voted that the action proposed in the report of the Committee on Comity and Coöperation shall be entrusted, with power, to consideration and promotion by that committee and for conference with all other committees working in the fields particularly involved."

The report of the Committee on Spanish-Speaking Peoples in the United States was presented by the Chairman of the Committee, Mrs. J. W. Downs, Secretary Department Home

Missions, Board of Missions, Methodist Episcopal Church, South, and Dr. J. H. Heald. (See report, page 234).

It was voted to receive the report and refer it to the Business Committee.

The Hymn, "All Hail the Power of Jesus Name" was sung.

The report of the Committee on Coöperation in Latin America was presented by the Secretary, Dr. Samuel G. Inman. (See report, page 249).

It was voted to receive and adopt the report.

It was voted that nominations for honorary membership be referred to the Business Committee.

After prayer by C. E. Schaeffer, General Secretary, Board of Home Missions, Reformed Church in the United States, the afternoon session adjourned at 5 P. M.

* * *

Evening Session

The evening session of the two Councils was called to order at 7.45 P. M. by Mrs. Fred S. Bennett, President of the Council of Women for Home Missions.

The hymn, "Thou Whose Almighty Word," was sung.

Prayer was offered by Rev. George Edward Epp, Executive Secretary, Missionary Society of the Evangelical Association of North America, and Dr. R. A. Hutchison, Corresponding Secretary, Board of Home Missions, United Presbyterian Church of North America.

The report of the Committee on Mormonism was presented by the chairman of the Committee, Dr. Frank L. Moore, Secretary of Missions, Congregational Home Missionary Society. (See report, page 169).

It was voted to receive and adopt the report.

The report of the Committee on Recruiting the Home Mission Force, was presented by Rev. William S. Beard, Secretary of the Committee and Secretary of Promotion, Congregational Home Missionary Society. (See report, page 211).

It was voted to receive the report and refer the last two recommendations to the Joint Administrative Committee.

The report of the Committee on Schools, Colleges and Young People's Conferences was presented by Miss Mary E. Markley, Secretary Board of Education, United Lutheran Church, in the absence of the Chairman, Miss Carrie Barge. (See report, page 97).

It was voted to receive and adopt the report.

The report of the Committee on Schools of Missions was presented by the Chairman, Mrs. Luke G. Johnson, Superintendent Inter-racial Work, Woman's Missionary Council, Methodist Episcopal Church, South. (See report, page 94).

It was voted to receive and adopt the report.

The report of the Committee on Publicity was presented by the Chairman of the Committee, Dr. Ralph Welles Keeler, Director of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. (See report, page 206).

It was voted to receive the report and refer the recommendations to the Joint Administrative Committee.

Dr. A. W. Anthony made the announcements.

It was voted to make the report of the Business Committee the order of the day immediately following the devotional exercises tomorrow morning.

After prayer by Dr. B. R. Wiener, Field Secretary, Missionary Society of the Evangelical Association of North America, the Councils adjourned at 9.55 P. M.

Friday, January 14

Morning Session

The two Councils were called to order by Dr. Charles L. Thompson at 9.45 A. M.

Devotions were conducted by Dr. A. J. Montgomery, Assistant Secretary, Western Office, Board of Home Missions, Presbyterian Church in United States of America.

Prayer was offered by Rev. G. E. E. Lindquist, Secretary of Indian Work of the Y. M. C. A.

The report of the Committee on Alaska was presented by Dr. A. W. Anthony in the absence of the Chairman, Dr. Paul de Schweinitz. (See report, page 121).

Mrs. D. B. Street, Secretary, Deaconess Bureau, Woman's Home Missionary Society of the Methodist Episcopal Church made a report on Alaska.

Dr. S. Hall Young, Special Representative for Alaska, Board of Home Missions, Presbyterian Church in the United States of America, made brief remarks.

It was voted to receive and adopt the report.

The chairman appointed two additional members of the Budget Committee, Dr. G. K. Lewis and Dr. Rockwell H. Potter.

It was voted to adopt the following minute on the death of Archdeacon Hudson Stuck.

The Home Missions Council, representing all the evangelical denominations, desires to put on record its sense of irreparable loss by the death of Dr. Hudson Stuck, Archdeacon of Alaska. He was a member of our body, occupying a unique position. He embodied the ideals of courage, heroism, self-sacrifice, devotion to duty and Christliness of character as few in our generation have done.

His death is the sore loss of the church and of the world. It cannot be adequately replaced.

We extend to the Mission Board of the Protestant Episcopal Church and to those who have suffered most by the Archdeacon's death, our heartfelt sympathy.

Signed:

S. Hall Young,
Committee.

The report of the Business Committee was presented by Dr. R. A. Hutchison, Corresponding Secretary, Board of Home Missions, United Presbyterian Church of North America.

Report of the Business Committee to the Joint Meeting of the Home Missions Council and the Council of Women for Home Missions, January 14, 1921:

Your Business Committee has considered the several papers and the business matters referred, and beg to report that we recommend—

I. The adoption of the plan presented by the Council of Women for the relationships of the two Councils:

1. That there shall be at least two joint sessions of the Executive Committee of the two Councils to receive the reports of the joint standing committees, to act on the recommendations of these committees, and transact such other business as is of joint interest.

2. That a Joint Administrative Committee be erected of equal representation.

3. That the chairmen of the joint standing committees be chosen by the Joint Administrative Committee.

4. That members of the joint standing committees be nominated by their respective boards, the two Executive Secretaries to adjust representation on such committees.

5. That the preparation of a budget with particular reference to the joint work of the two Councils be referred to the two Treasurers and two Executive Secretaries, and that all matters involving appropriation of funds be referred with power to the Joint Administrative Committee.

II. That the proposed change in Article No. 3 be referred to the Executive Committee of the Home Missions Council for recommendation to our next annual meeting.

III. That the question of legislative action concerning uniform laws regarding the probate of wills, bequests to charity, testators bounty for charity, and transfer tax laws, be referred to our Executive Secretary, Dr. A. W. Anthony, to secure opinions from Board attorneys and others, and recommend action to the next annual meeting of the Councils.

IV. That in response to the request of Mr. D. L. Pierson, that the Councils come to a larger support of the "Missionary Review of the World" in its present financial embarrassment we recommend for favorable consideration of the several constitutent boards the "Missionary Review of the World," and also recommend the appointment of a committee of four, consisting of Dr. C. L. White, Dr. Henry Beets, Dr. J. A. Marquis, and W. T. Demarest to confer concerning this matter with like committees from the Council of Women for Home Missions, the Foreign Missions Conference, and the Federation of Woman's Boards of Foreign Missions, and that said committee report to the Joint Administrative Committee.

V. That the Home Missions Council approve the plan of the Conference of "Interdenominational Agencies" adopted by that Conference December 13, 1920, and appoint Dr. C. L. Thompson, Dr. C. E. Burton, and Dr. A. W. Anthony as representatives on a Committee on Consultation, and that the Council appoint as its representatives on the larger Continuation Committee, provided for in the plan, Dr. C. L. White, Dr. G. K. Lewis, Dr. Homer McMillan, Dr. D. D. Forsyth, Dr. R. A. Hutchison, Dr. C. E. Schaeffer, and Dr. J. A. Marquis.

VI. The Committee on "Social and Religious Surveys" prepared a communication asking for coöperation of the Councils in completing surveys of town and country and cities. This was referred to the Joint Administrative Committee with power to act.

VII. The recommendations of the Committee on New Americans are hereby referred to the Councils for favorable consideration. These recommendations are as follows:

1. That the Committee recommend the publication, in each of the languages for which allocation is accepted, of at least six pamphlets and a lesson publication (a lesson for each week of the year) and include a magazine section for adult Bible class and Sunday School use.

2. That the Committee endorse the recommendations of the Joint Committee on New Americans of the Home Missions Council, viz., that "adequate paid editorial supervision for all foreign languages be secured."

3. That the Committee authorize Dr. Charles H. Sears to approach the Boards of Home Missions with a view to the securing of the publication of the racial group manuscripts, assuming that proper legal authority shall have been granted by the Business Men's Committee of the Interchurch World Movement.

4. That the Committee recommend an editorial supervisor for the preparation and publication of this literature at an expense not to exceed $3,000 ($1,500 from the Sunday School Council and $1,500 from the Home Missions Council) including expenses.

VIII. That the recommendations of the Committee on Cities be referred to the Joint Administrative Committee. These recommendations are:

1. There should be a careful appraisal made of the material on hand.

2. Steps should be taken to make the material which is of immedate value available for the cities concerned.

3. And efforts should be especially directed toward working the material into a definite program of service.

IX. The reference to your Committee of nominations of honorary members of the Home Missions Council is referred back to the Council inasmuch as the proposed amendment has been referred to the Executive Committee to be reported to the next annual meeting.

X. We recommend that the Joint Administrative Committee be instructed to seek the coöperation of the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions in establishing a joint bureau of information and publicity in the matter of

legacies to missionary agencies; the idea being that it may be possible, through the coöperation of many denominations, to furnish free legal advice to testators, including information regarding the agencies of any of the denominations doing missionary work together with their legal title and all necessary tax, and wide-spread publicity calculated to enlist the interest of people of means.

Respectfully submitted,

R. A. HUTCHISON,
Secretary of the Committee.

It was voted to adopt Sections I., II., III., IV., V. and VI.

It was voted to adopt items 1, 2 and 3 of Section VII., and refer item 4 to the Joint Administrative Committee.

It was voted to adopt Sections IX. and X.

The Budget Committee was given permission to retire.

The report of the Committee on Indian Missions was presented by Rev. G. Elmer E. Lindquist, Secretary of Indian Work of the Y. M. C. A., and the Acting Chairman of the Committee, Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council. (See report, page 149).

It was voted to receive and adopt the report.

Dr. T. C. Moffett, Superintendent of Indian Work, Board of Home Missions, Presbyterian Church in the United States of America, gave an address on the Protestant Indian Work in the United States.

Mr. M. K. Sniffen, Secretary of the Indian Rights Association, spoke of possibilities for the Indian under the new national political administration.

It was voted that the Joint Committee on Indian Missions be authorized to appoint representatives and arrange details for a hearing before the Secretary of the Interior at Washington, D. C., on February 11, 1921, at 10.00 A. M., in reference to the Mission site for the Protestant workers at Chin Lee, Arizona, on the Navajo Reservation.

The report of the Committee on Migrant Groups was presented by Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council. (See report, page 164).

It was voted to receive and adopt the report.

Mrs. May Leonard Woodruff, Corresponding Secretary, Woman's Home Missionary Society, Methodist Episcopal Church, spoke on the work for Farm and Cannery Migrants.

It was voted to receive and adopt the report.

Dr. Ralph Welles Keeler made the following report for the Committee on Resolutions and Correspondence:

To the Foreign Missions Conference of N. A.,
Federation of Woman's Boards of Foreign Missions.

Rejoicing in the unanimity of mind in which the home missionary executives find themselves, the Home Missions Council and the Council of Women for Home Missions desire to convey to their kindred organizations whose work is one with theirs, albeit in geographical location one group holds up the banner of the Cross beside that of the Stars and Stripes, while the other sounds the word of life to the ends of the earth, their greetings.

We are deeply conscious of the importance of our work as it relates to the Christianizing of America for its own sake and for the redemption of its people. We are keenly aware, however, that the importance of our home mission task is immeasurably increased by the recognition of the fact that the testimony of American missionaries in non-Christian lands is made effective or ineffective by the degree of effectiveness of the gospel message in America. So also we are deeply conscious of the fact that a Christianity whose light cannot shine beyond our own borders must shine very dimly at home. On the other hand we believe that the work on the foreign field rests upon that in the homeland; not alone in that men and money must be sought here, but also because America is the demonstration station among the nations of the effectiveness of the gospel. Our work therefore is vitally interdependent and essentially one.

We recall that two years since in separate, and then in joint session, these two groups expressed their fervent faith and passionate hope that the time had come for a great forward movement of evangelical Christianity throughout the world. One year ago we found ourselves in the midst of the plans for actualizing those visions. This year we search our hearts for the ultimate explanation of the apparent failure of our endeavor. The one thing of which we are sure is that we do not find in our hearts a relaxation of our purpose to face the mission task of the church unitedly. It may not be possible to realize our ideals by any sudden revolution in the mechanical methods, but we are convinced of the vigorous vitality of the spirit of coöperation, and given vitality in a substantial body, there is bound to be growth. We look therefore for substantial growth in the forms of expression of the spirit which actualize our ideals. To this end we pledge our responsiveness and invite the practical coöperation of the foreign missionary forces of the evangelical churches.

Yours in the bonds of the Son of Man,

By vote of the Home Missions Council and
the Council of Women for Home Missions.

January 14, 1921.

Report of the Committee on Resolutions:

Since last we met three of our members have departed from our human contacts leaving us the sacred fellowships of the spirit.

Rev. Hubert C. Herring, D.D.

Rev. Hubert C. Herring, D.D., Secretary of the National Council of Congregational Churches of the United States, was drowned off the Massachusetts coast on August 6, 1920.

Dr. Herring came to the Secretaryship of the Congregational Home Missionary Society in January, 1907, and was one of the founders of the Home Missions Council as well as one of its most trusted members and leaders. Large of body, larger still of brain, and greatest of all in heart, Dr. Herring was greatly beloved by his associates in his own denomination and in the wide circle of interdenominational friendships.

As a member of the Home Missions Council we knew his deep devotion to the principle of coöperation among the denominational agencies. He took a like interest in the work of the Federal Council of Churches, in the movement for organic unity, in the Interchurch World Movement and wherever he saw hope of hastening the day when the prayer of our Lord that we may all be one should be realized in spirit if not in form.

We record our deep personal affection for Dr. Herring, our gratitude for the memory of our association with him, and our sense of irreparable loss at what seems to us the untimely withdrawal of his sane counsels in a day when they are so sorely needed.

Rev. George Johnson

Hardly past the prime of life, and with his star still in the ascendant, Rev. George Johnson, Executive Secretary-Treasurer of the Missionary Society of the Evangelical Association of North America, succumbed to an incurable malady and passed into the beyond February 1st, 1920. He was born December 7, 1861, in New York City. His father served in the Union Army as a volunteer from 1861 to 1865. During these dark war days the mother with her little brood suffered untold hardships.

As one of the brood George grew up under the handicaps and burdens of these hardships. When but nine years of age he worked in the iron mines of Lehigh County, Pa. whither the family had moved. Again the family moved to Kent County, Michigan where the boy of fifteen took a man's place in woods and fields.

All the time he made the most of meagre school opportunities. He entered the ministry of his church in 1884. Two years later he was married to Miss Hannah E. Weber. Six of the seven children born of this union survive him.

In 1896 he became the financial agent of North Western College and Union Biblical Institute at Naperville, Illinois, in which capacity he served twelve years, until in 1907 he was elected Secretary-Treasurer of the Missionary Society of the Evangelical Association of North America. He served as Executive Secretary-Treasurer for more than four years and as Treasurer for more than twelve years.

He gave himself to his exacting duties and heavy responsibilities with earnestness and zeal and managed the finances of the Society to general satisfaction. He made a careful study of missionary subjects, questions of administration and finance, as well as of methods of work and organization. He had a passion for missionary propaganda and spent his last measure of strength in impassioned missionary appeal.

Brother Johnson is sadly missed in the councils of the Board of Missions of the Evangelical Association, where his voice has been potent for years and where his wide and intimate knowledge of missionary affairs was of great value. He was in active sympathy with the coöperative missionary effort and represented his Board in the councils and Committees of the Home Missions Council.

Mrs. Mary Clokey Porter

The year has witnessed the passing of Mrs. Mary Clokey Porter wife of Rev. J. J. Porter, Secretary of the Board of Church Extension of the United Presbyterian Church of North America. Mrs. Porter passed very suddenly from loved ones and beloved work early in the year 1920.

Mrs. Porter's spiritual life and leadership has had large place not only in the missionary councils of her own church but in the common work of the women's mission boards of the country. She was identified with the organization of the Women's General Missionary Society of the United

Presbyterian Church. She was active in its service up to the very end of her life.

She particularly identified herself with the Thank Offering meetings and promotion. The first Thank Offering of the women of her church in 1888 was six thousand dollars. In 1919 it was $138,000. Under her enthusiastic and wise leadership it became a regular part of the missionary program of the United Presbyterian Churches. She was an interesting and convincing speaker, a constant writer of letters and articles of missionary promotion.

Year after year her presence, advice and leadership was welcomed and sought at the Summer Schools of Missions in Chautauqua, Northfield and in later years. Chambersburg. She had lived to see the growth of missionary interest among women in the various denominations. She witnessed the development of the broadening spirit and methods of missionary coöperation. She has herself had large influence in the promotion of both aspects of missionary progress. As a world Christian she merits the "Well done, good and faithful servant".

The following statement, prepared by request of the Councils, was presented and received with thanks:

New York, January 14, 1921.

To the Home Missions Council and the
Council of Women for Home Missions:

In connection with the report of the Committee on Recruiting, I was asked to submit a memorandum as to the beginnings made in the Presbyterian Board of Home Missions, in a Standard of Life Service in Home Missions.

The following is submitted as part of such a standard, each detail carefully thought out and adopted by the Board and already verified by experiment:

1. This plan to be presented for the present only to those men and women workers who are outstanding, educated and promising; usually to those about to graduate from the Colleges or Seminaries. The plan is for the maintaining of the morale of the force.

2. In the Immigrant Department, Fellowships have been offered to the high grade men about to graduate from theological seminaries; these fellowships to provide travel and study abroad, in the nationality in which the graduate will later work, by agreement, a definite number of years: usually five.

3. A Contract is offered to selected missionaries, usually for seven years, but sometimes for three, including a year of study at the first, third or seventh year, for the improvement of the efficiency of the worker; in a University selected by the Board.

4. A limited number of Demonstration Parishes, Mission Stations or Community Churches are maintained where these men and women are employed and for the raising of the standard of the missionary and self-supporting churches of the region.

5. Summer Schools or Short Courses for the professional training of the worker, at the expense of the Board.

6. A year at the University, in due time, at the Board's expense, for those who, through the Contract and their service, are entitled to it. Each case is voted on particularly by the Board.

7. Regular presentation of this plan to the State Universities and Agricultural Colleges, with offer of work under these conditions.

8. In the present emergency, we contemplate the enlisting of graduates of colleges, including the A. & M. Colleges, to work as ministers, and social workers under our presbyteries, for two years before ordination, with prescribed courses of study; and at the end of the two years as cadet-ministers a year in a Theological Seminary. Later a Sabbatic year in a University for those who become entitled to it by length and efficiency of their *Home Mission Service* as a *Life Career.*

It is to be borne in mind that these are advances, as yet incomplete, in the formation of an administrative technique, by which men and women shall be enlisted and sustained as *American Home Missionaries,* in the service of Jesus Christ.

WARREN H. WILSON.

After prayer by Dr. Charles L. Thompson, the Councils adjourned at 12.30 to convene at 2.00 P. M. in separate sessions.

* * *

Afternoon Session

The afternoon session, a separate session of the Home Missions Council, was called to order at 2.00 P. M. in the Chapel of the Methodist Book Concern, by Dr. Lemuel Call Barnes.

Dr. I. A. Thomas, Home Mission Board of the National Baptist Convention, led the devotions.

The report of the Committee on Community and Industrial Relations was presented by the Chairman, Dr. John McDowell, Secretary, Board of Home Missions, Presbyterian Church in the United States of America.

It was voted to receive the report and refer it to the Joint Administrative Committee.

The report of the Committee on Church Building was presented by the Chairman, Mr. Joseph S. Wise, Treasurer, Board of Home Missions, Reformed Church in the United States.

It was voted to receive and adopt the report.

Dr. A. W. Anthony presented the following report for the Joint Administrative Committee:

The Home Missions Council and the Council of Women for Home Missions look with favor upon the plans of the Committee on Social and Religious Survey, so far as these plans are now outlined, for conserving survey material in the field of Town and Country and of Cities; and refer to the Joint Administrative Committee the power to decide the details of the coöperation, after conference with representatives of the Foreign Missions Conference.

It was voted to receive and adopt the report.

The following were nominated and elected honorary members of the Home Missions Council:

Henry A. Atkinson, D.D., The Church Peace Union, 70 Fifth Ave., New York, N. Y.

Ethan T. Colton, Associate General Secretary of the International Committee of Young Men's Christian Associations of North America, with special relations to the churches, 347 Madison Ave., New York, N. Y.

Mr. Ralph E. Diffendorfer, Department of Education, Council of Boards of Benevolence of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.

Roy B. Guild, D.D., Commission on Councils of Churches of the Federal Council, 105 East 22nd Street, New York, N. Y.

Sidney L. Gulick, D.D., Commission on Relations with the Orient, National Committee Constructive Immigration Legislation of the Federal Council, 105 East 22nd Street, New York, N. Y.

William I. Haven, D.D., American Bible Society, Bible House, New York, N. Y.

Samuel G. Inman, D.D., Committee on Coöperation in Latin-America, 25 Madison Avenue, New York, N. Y.

Charles S. Macfarland, D.D., General Secretary of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Rev. Delavan L. Pierson, Editor of the Missionary Review of the World, 156 Fifth Avenue, New York, N. Y.

Charles H. Sears, D.D., City Missions Council, 276 Fifth Ave., New York, N. Y.

Worth M. Tippy, D.D., Commission on Church and Social Service of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

The report of the Budget Committee was made by the Chairman, Dr. Charles L. White.

It was voted to adopt the recommendation of the Budget Committee that the Home Missions Council authorize a budget of $14,000 to be apportioned to the coöperating Boards and that the Council also authorize its Administrative Committee to secure in addition from such sources as may prove available the further sum of $7,200 to be added to the $14,000, thus making a total budget of $21,200 as presented by the Administrative Committee to the Council, and that the Administrative Committee invite the Boards to coöperate in Committee work in the same type of coöperation as is now being given by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in its Bureau of Information for Foreign-language Publications.

It was voted to elect Dr. A. W. Anthony as Executive Secretary for a period of one year.

It was voted to elect Rev. R. W. Roundy as Associate Secretary, the duration of his service to be referred to the Administrative Committee with power.

Remarks were made by Dr. C. L. Thompson, Dr. L. C. Barnes, Dr. A. W. Anthony and Rev. R. W. Roundy. Dr. Anthony withheld his decision as to acceptance of his election for another year from May 1, 1921, at which date his present term expires.

Dr. A. W. Anthony stated that Rev. W. H. Sedgewick, D.D., Convener, and Rev. J. M. Edmison, D.D., General Secretary, Board of Home Missions and Social Service, Presbyterian Church in Canada, had been present during the sessions but had left before being presented.

It was voted that all unfinished business be referred to the Joint Administrative Committee.

After prayer and the benediction by Dr. Charles L. Thompson the Fourteenth Annual Meeting of the Home Missions Council adjourned *sine die* at 4.45 P. M.

RALPH WELLES KEELER,
Recording Secretary.

Proceedings of the Annual Meeting of the Council of Women for Home Missions

Assembly Room, Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York, N. Y.

Wednesday, January 12, 1921

Morning Session

The meeting was opened with a brief devotional service led by the President, Mrs. Bennett.
Present:

Baptist
Mrs. George W. Coleman,
Mrs. Frank M. Goodchild,
Mrs. Orrin R. Judd,
Mrs. James E. Norcross,
Mrs. George H. Swift,
Mrs. Katherine S. Westfall,
Mrs. C. W. Aiken, proxy for Mrs. George Ferris.

Christian Church
Miss Mary Rowell, proxy for Mrs. Alice M. Burnett,
Mrs. W. H. Haines, proxy for Mrs. W. H. Denison,
Mrs. M. T. Morrill, proxy for Mrs. Athella M. Howsare.

Congregational
Mrs. H. E. Birdseye,
Mrs. Williston Walker,
Mrs. F. W. Wilcox.

Disciples of Christ
Mrs. Effie L. Cunningham,
Mrs. D. Clinton Johnson,
Mrs. Emeline Trible Rummell,
Mrs. J. M. Stearns,
Miss Daisy June Trout,
Mrs. Esther Treudley Johnson, proxy for Mrs. Anna R. Atwater,
Mrs. P. F. Jerome, proxy for Mrs. Ida W. Harrison,
Mrs. Eda L. Moore, proxy for Mrs. Ellie K. Payne.

Evangelical Association
Miss L. Ethel Spreng, proxy for Mrs. E. M. Spreng.

Friends
Mrs. John C. Henley, proxy for Mrs. Mary Miars Harold.

Lutheran

Mrs. E. C. Cronk,
Mrs. Charles L. Fry,
Miss Mary E. Markley,
Mrs. Philip M. Rossman,
Mrs. L. K. Sandford, proxy for Mrs. Willard Larkin,
Mrs. C. P. Wiles, proxy for Miss Sallie M. Protzman,
Mrs. J. G. Traver, proxy for Mrs. Virgil B. Sease.

Methodist Episcopal

Mrs. J. H. Freeman, proxy for Miss Carrie Barge,
Mrs. W. H. C. Goode,
Miss Alice M. Guernsey,
Miss E. Jean Oram,
Mrs. Mary Fisk Park,
Mrs. D. B. Street,
Mrs. W. P. Thirkield,
Mrs. May Leonard Woodruff.

Methodist Episcopal, South

Mrs. J. W. Downs,
Miss Sara Estelle Haskin,
Mrs. Luke G. Johnson.

Presbyterian in U. S.

Mrs. H. M. Price.

Presbyterian in U. S. A.

Mrs. Fred S. Bennett,
Miss Annie Hyatt,
Mrs. H. C. Louderbough,
Miss E. Jessie Ogg,
Miss Elinor K. Purves,
Miss Edna Renard Voss, proxy for Mrs. Samuel Semple,
Miss Mabel M. Sheibley,
Mrs. Charles L. Thompson,
Mrs. D. E. Waid.

Presbyterian in Canada

Mrs. J. MacGillivray, proxy for Mrs. J. A. Macdonald,
Mrs. D. Strachan.

Reformed in America

Mrs. John S. Allen,
Mrs. John S. Bussing,
Mrs. James E. Graham,
Mrs. Taber Knox,
Mrs. Finley J. Shepard.

Reformed in U. S.

Mrs. W. R. Harris,
Mrs. B. B. Krammes,
Mrs. Edwin W. Lentz.

United Brethren

Miss Alice E. Bell.

United Evangelical
Miss Lilliam C. Graeff,
Miss Emma D. Messinger,
Mrs. J. W. Thompson, proxy for Mrs. W. J. Gruhler.

United Presbyterian
Mrs. Wm. S. Cook,
Mrs. John Ferguson,
Mrs. Ada Kerr Wilson.

Y. W. C. A.
Miss Edith M. Dabb,
Miss Mabel Head.

W. C. T. U.
Mrs. Lemuel Call Barnes.

Visitors
Miss Lucy H. Dawson, Presbyterian in U. S. A.
Miss Carrie M. Kerschner, Reformed in U. S.

The Minutes of the last Annual Meeting were accepted without reading.

Message of the President

In a brief message Mrs. Bennett emphasized the special importance of this Annual Meeting of the Council of Women for Home Missions because of the many questions of policy that must be considered. Closer relations with the Home Missions Council seem desirable and plans for such must be developed, while at the same time the autonomy of the Council of Women is to be preserved; owing to the closing of the work of the Interchurch the status of the Missionary Education Movement is under discussion, and as that body is a business partner of the Council of Women in the printing of textbooks, problems must be met; the financial difficulties of both the "Missionary Review of the World" and "Everyland" are vitally related to Board interest and those bodies await recommendations from the Council; still another problem related to the Council's policy concerning Migrant work. The experiment of caring for migrants during the past summer and fall had opened untold possibilities of service, and the Council would have to decide whether it was to do no administrative work, or whether it was to go forward in such work with large gifts from the Boards, or whether its policy should lie somewhere between these extremes.

REPORTS OF OFFICERS

Corresponding Secretary

In the absence of the Corresponding Secretary, Mrs. Wilcox, her report was read by the Executive Secretary. (See page 80).

The report was accepted with an expression of gratitude on the part of the Council for the years of faithful service.

Executive Secretary

The Executive Secretary, Miss Quinlan, made a statement explaining the cause of the unfortunate overlapping of dates of the Annual Meetings of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America.

The Executive Secretary read the titles of the sub-divisions of her report and a few portions in full. (See page 81).

The report was accepted.

Treasurer

The Treasurer reported the total receipts for the year as $65,589.85, including a balance of $13,939.13 on hand at the beginning of the year; total disbursements as $46,710.82, leaving the balance on hand Dec. 31, 1920, $18,879.03. (See page 89).

Application for Membership

The Executive Secretary stated that the Woman's Connectional Missionary Society of the C. M. E. Church had applied to become a Constituent Board of the Council and that the request had been referred to this Annual Meeting by the Executive Committee.

Voted:

To approve the admission of the Woman's Connectional Missionary Society of the Colored Methodist Episcopal Church as a Constituent Board of the Council.

Committee on Consultation

Voted:

To ratify the appointments made by the President, of three members, viz.: The President, Vice-President-at-Large and Executive Secretary, to act as the representatives of the Council of Women for Home Missions on the Committee

on Consultation which is made up of three representatives from each of the following organizations: Federal Council of the Churches of Christ in America, Home Missions Council, Foreign Missions Conference of North America, Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions of North America, Sunday School Council of Evangelical Denominations, Council of Church Boards of Education, and the Reorganization Committee of the Interchurch World Movement.

Relationship of the Two Councils

Dr. Anthony, Executive Secretary of the Home Missions Council, presented in person the answer of that Council to a resolution which had been sent by the Executive Committee of the Council of Women to the Home Missions Council in regard to further joint relationships.

The chairman stated that it was the understanding of the Council of Women that the chairmen of all Joint Standing Committees were to be appointed by the Joint Administrative Committee.

It was agreed that provision should be made for a Joint Administrative Committee and for a meeting of said Committee during the present Annual Meeting; after which Dr. Anthony retired.

Further matters in regard to the relationship of the two Councils were considered. The President explained the different methods by which the two Councils derived their incomes, the Council of Women depending upon the profits from publications and the membership fees of the Constituent Boards, the latter amount being a negligible quantity, and the Home Missions Council taking requests for funds back to its Boards at any and all times when such needs might arise.

The actions on the relationship of the two Councils taken at the Executive Committee meeting on December 16, 1920, were read and adopted after amendment, as follows:

That there shall be joint sessions of the Executive Committees of the two Councils held at stated times, at least twice a year, to receive the reports of Joint Standing Committes, to act upon their recommendations, and to transact such other business as is of joint interest, and that the dates of such joint sessions shall be agreed upon at least three weeks in advance, and that the calling of the joint Executive Committee meetings shall not preclude separate Executive sessions.

That the Executive Committee of the Council of Women recommends to the Home Missions Council for the furtherance of cooperative work of the two Councils that a Joint Administrative Com-

mittee of the two Councils be erected of equal representation from the two agencies, the Council of Women to be represented by the following: the President, Vice-President-at-Large, Executive Secretary, Recording Secretary, Treasurer, a member from a distance, and such additional members as these shall name to make up the quota of the Council of Women.

That the chairmen of Joint Standing Committees shall be chosen by the Joint Administrative Committee.

That the members of the Joint Standing Committees shall be nominated by their Boards, representation on such committees to be adjusted by the two Executive Secretaries.

To refer to the Treasurer and Executive Secretary for presentation at the Annual Meeting the preparation of a budget with particular reference to the joint work of the two Councils.

Voted:

That the Chair appoint a small special committee to bring in recommendations regarding the relationship of the two Councils, with particular reference to finances, for consideration by the Council at its separate session on Friday, January 14, 1921.

The following were appointed to act on this committee:

Mrs. Luke G. Johnson, Chairman, Mrs. George W. Coleman, Mrs. May Leonard Woodruff, Mrs. John S. Allen, Mrs. J. M. Stearns.

The following recommendation made by the Executive Committee at its session on January 11, 1921, was adopted:

It is recommended that all questions brought up in the joint sessions of the two Councils involving the appropriation of funds shall be referred with power to the Joint Administrative Committee.

The meeting adjourned.*

* * * *

Friday, January 14, 1921

Afternoon Session

The meeting was opened with prayer by Mrs. Krammes and Mrs. Coleman.

Joint Administrative Committee

The President stated the action taken at the first session of the Annual Meeting whereby it was authorized that the members from the Council of Women on the Joint Adminis-

* See pages 48 to 65 for proceedings of joint sessions with the Home Missions Council.

trative Committee should consist of the President, Vice-President-at-Large, Executive Secretary, Recording Secretary, Treasurer, a member from a distance and such additional members as these shall name to make up the quota of the Council of Women, and reported that Mrs. J. W. Downs, Mrs. F. W. Wilcox and Mrs. Edwin W. Lentz had been selected to fill up the membership.

Voted:

That for the current year the expenses of the Council's members on the Joint Administrative Committee (living at a distance from New York) be paid by the Council in order to further the work of the Committee.

Committee on Social and Religious Survey

In explanation of the following recommendation of the Joint Administrative Committee, the President stated that the material relating to Town and Country and Cities referred to was considered quite valuable, and that a small volunteer Committee had been organized and had agreed to secure money to conserve it and carry on a certain amount of survey work for one year, and that no money was solicited from the Councils, merely their approval of the Committee on Social and Religious Survey as custodians of the material.

Recommended:

The Home Missions Council and the Council of Women for Home Missions look with favor upon the plans of the Committee on Social and Religious Survey, so far as these plans are now outlined, for conserving survey material in the field of Town and Country and of Cities; and refer to the Joint Administrative Committee the power to decide the details of the coöperation after conference with representatives of the Foreign Missions Conference.

Adopted.

Policy in Regard to Work Among Migrant Groups

In view of the fact:

1. That the Council of Women is not an administrative body in the sense that it is authorized to initiate field work, but may do such work on the request of its constituent bodies.

2. That the Annual Meeting in joint session with the Home Missions Council, on January 14, 1920, representatives of the constituent Boards being present and voting affirmatively, adopted seriatim the report of the special Committee on Relations with the Interchurch

World Movement, a committee of six on which Mrs. J. W. Downs, Mrs. Effie L. Cunningham, and Mrs. F. W. Wilcox served as the representatives of the Council of Women; said report containing the following items:

"Where coöperative work needs joint supervision the funds required shall be divided among the agencies participating therein and paid through the Treasuries of the Home Missions Councils. That the Boards be requested to anticipate and provide in their budgets a sum specifically set aside to meet the expense of such joint supervision where called for, and that the various Boards be urged to approve of such additions in their budgets."

"That the unallotted work among women and children in the small fruit, vegetable and canning industries in the States of New York, New Jersey, Delaware and Maryland, and elsewhere when the survey is completed, be allocated to the Women's Boards having constituency in these States."

"That the task of securing the approval of the various Boards for these unallotted amounts be given to the Executive Secretaries of the Home Missions Council and of the Council of Women for Home Missions."

3. That the owners of truck farms, canneries, and other establishments employing foreign migrant labor are prone to object to the entrance of denominational work.

4. That the seasonal, nomadic, and specialized character of the work necessitates the payment of somewhat larger salaries than those ordinarily paid to workers commissioned by mission boards.

5. That there is a growing demand for some form or forms of interdenominational missionary work in the homeland, similar to the union institutions in the foreign field, toward which moneys raised interdenominationally may be applied.

6. That the experimental work for farm and cannery migrants conducted by the Council of Women during the summer of 1920 was attended by signal success, receiving high approbation on the part of the employers of migrant labor, as well as the local pastors and townspeople.

It is recommended:

1. That the Council of Women continue and judiciously expand the work for farm and cannery migrants.

2. That the Council act in this regard as administrative agent for the several constituent Boards and Societies.

3. That the Council receive and disburse moneys specially appropriated by the Boards for this specific work.

4. That the Council may from time to time allocate from its general treasury sums needed to supplement the grants from the Boards.

5. That the work shall be administered through a special subcommittee of the joint standing Committee on Migrant Groups; said subcommitteee to be composed of a representative appointed by each of the constituent Boards or Societies which appropriate sums for this work.

6. That in order to maintain unity of administration the workers shall be under the general direction of the Executive Secretary of the Council, an Executive Supervisor being appointed to have definite oversight of this work.

After full discussion

Voted:

That the officers of the Council be authorized to present the work among Migrant Groups to all Constituent Boards and that, should the Boards desire that the work be continued through the Council, there shall be created a subcommittee of the joint Standing Committee on Migrant Groups, said subcommittee to include a representative appointed by each Board or Society appropriating money for this work.

Financial Relationship of the Council of Women for Home Missions with the Home Missions Council

The recommendations of the special committee appointed to consider this subject were approved after amendments as follows:

Recommended:

1. That there be a joint budget of the Home Missions Council and the Council of Women for Home Missions toward which the Council of Women shall contribute to the Home Missions Council as its share in the work of the joint Standing Committees of the two Councils for 1921, a sum not less than $2,000 nor more than $7,000; remittances to be made in four equal quarterly payments in January, April, July and October, the amount to be approved by the Executive Committee of the Council of Women for Home Missions as soon as an itemized budget for joint work shall have been presented by the Joint Administrative Committee.

2. That this sum be for the work of the joint Committees as above stated, and be understood to cover the share of the Council of Women for Home Missions toward rent, storage, salary, wages, printing, duplicating, travel, publicity or other items necessitated by or connected with the work of the joint committees. In view of these payments, it is understood that the Home Missions Council becomes responsible for notices of committee meetings, duplication of minutes, and other mechanical processes incident to the work of the joint committees.

It is understood that the above recommendations (1 and 2) do not apply to the plan and work of the Committee on Study Courses and Literature.

3. That each Council continue to meet its own expenses of rent, salaries of executives and clerks, also office and other current expenses.

4. That if funds are needed for special work, ad interim, such may be appropriated by the Executive Committee of the Council

of Women for Home Missions upon the recommendation of the Joint Administrative Committee, the approval of a majority of the constituent Boards having been received.

5. That all correspondence concerning joint work or funds, with the Women's Boards or Societies constituent to the Council of Women, be conducted through the Executive Secretary of the Council of Women for Home Missions.

Report of the Nominating Committee

The Chairman, Mrs. Goodchild, reported as follows:

For President: Mrs. Fred S. Bennett, Presbyterian, U. S. A.

For Vice-Presidents:

Mrs. Athella M. Howsare, Christian Church,
Mrs. F. W. Wilcox, Congregational,
Mrs. Effie L. Cunningham, Disciples of Christ,
Mrs. E. M. Spreng, Evangelical Association,
Mrs. C. E. Vickers, Friends in America,
Mrs. May Leonard Woodruff, Methodist Episcopal,
Mrs. J. W. Downs, Methodist Episcopal, South,
Mrs. W. C. Winsborough, Presbyterian, U. S.,
Mrs. J. A. Macdonald, Presbyterian in Canada, Western Div.,
Mrs. Taber Knox, Reformed in America,
Mrs. Edwin W. Lentz, Reformed in U. S.,
Miss Alice E. Bell, United Brethren,
Mrs. W. J. Gruhler, United Evangelical,
Mrs. Wm. S. Cook, United Presbyterian.

For Recording Secretary: Mrs. Philip M. Rossman, Lutheran.
For Treasurer: Mrs. Orrin R. Judd, Baptist.

Voted:

To accept the report of the Nominating Committee and to instruct the Secretary to cast a ballot for the officers named.

In accordance with the ballot cast the Chair declared the persons named elected.

Proposed Amendments to the Constitution

The proposed amendments to the Constitution having been included in the call for the Annual Meeting, were read and adopted as follows:

Article III. Membership

There shall be two classes of membership: Voting and Consulting.

VOTING

a. Such National Women's Home Mission Boards and Societies as shall agree to coöperate in the purposes and work of the Council may become Constituent members of the Council. Each Constituent Board or Society having an annual income of $50,000 or more shall be entitled to nine representatives in the Council; each Constituent

Board or Society having an annual income of less than $50,000 shall be entitled to three representatives in the Council. Representatives of Constituent Boards only, shall be eligible to hold office.

CONSULTING

b. Organizations which are in full accord and sympathy with the aims and methods of the Council, but which by their Constitutions and methods of work do not come under the provisions of Article III. a., may become Consulting organizations. Such affiliation shall not include the right to vote in the meetings of the Council or involve financial obligation; but representatives appointed by these organizations may sit with the Council at its meetings and be members of such Standing and subcommittees as the Executive Committee shall decide, with the full right to vote in such Committees.

c. An interdenominational School of Missions which has three or more coöperating denominations whose Women's Boards are Constituent Boards of the Council of Women, may become affiliated with the Council upon the recommendation of the Committee on Schools of Missions.

Article IV. Officers

The officers of the Council shall consist of a President, two or more Vice-Presidents, a Recording Secretary, an Executive Secretary, and a Treasurer, and shall include at least one representative of each Constituent Board or Society of the Council. Their duties shall be those usually pertaining to such officers.

Article VII. Standing Committees

The Council shall have such Standing Committees, such Joint Standing Committees and such Special Committees as are deemed necessary.

The officers shall decide the number of such committees and shall name the chairmen of such committees as are not otherwise provided for.

Voted:

That details regarding Standing Committees be placed in the By-Laws, and be referred to the Executive Committee with power, following the general plan outlined as follows:

The Chairmen of such Standing Committees as care only for the work of the Council of Women for Home Missions shall be appointed by the officers of the Council of Women for Home Missions, the members of such committees to be appointed by the Executive Committee.

The Chairmen of such Standing Committees as can function best as Joint Standing Committees with corresponding or similar committees of the Home Missions Council shall be appointed by the Joint Administrative Committee of the two Councils, the members of such Joint Standing Committees to be named by the Executive Secretaries on nominations received from the Boards.

The members of Joint Standing Committees with agencies other than the Home Missions Council shall be named by the Executive Committee in conference, as may be needed, with the other agencies concerned.

Amendments to the By-Laws

Voted:

To adopt the amendments to the By-Laws as follows:

Omit former VI.

Substitute for former VII., 2, the following:

2. It shall be the duty of the Committee on Schools of Missions to coöperate in the work of Schools affiliated with the Council of Women by suggesting leaders for the various activities, and by assisting in the advancement of all the interests of the Schools in every possible way. Each School shall be independent in the management of its meetings and in the provision of its programs.

The Committee shall encourage the establishment of interdenominational Schools in such strategic centers as shall be approved by the Council.

The Committee shall procure and keep on file in the office of the Council a record of the organization and affiliation of each affiliated School of Missions, and shall provide annually for the files of the Council a list of the officers of each School.

The Committee shall present in writing at the Annual Meeting of the Council a full report of the work of the Committee and of the affiliated Schools.

The Committee shall be the channel through which the Council shall function in all matters concerning affiliated Schools of Missions.

Omit former sections 3 and 4 of VII.

Policy for Schools of Missions

Voted:

To accept and record in the Minutes the following Policy for Schools of Missions recommended by the Committee on Schools of Missions:

1. A contribution of $50 be made to affiliated Schools of Missions for the purpose of securing teachers for the Home Mission study book; this assistance to be maintained for a period not to exceed three years after the School has become affiliated with the Council of Women.

2. An ideal shall be fixed for affiliated Schools of Missions, which, when attained, shall entitle a school to be rated as a "Standard School"; the following points being necessary for such standardization:

a. Affiliation with the Council of Women for Home Missions.
b. One or more representatives from each coöperating denominational Board or Society elected by such Boards on the board or committee of management.
c. Study—Bible.
d. Study—Current Home Mission textbook.
e. Study—Current Foreign Mission textbook.
f. Study—Methods.

The meeting closed with prayer by Miss Guernsey.

EULLA T. ROSSMAN,
Recording Secretary.

Reports of Officers

Council of Women for Home Missions

REPORT OF THE CORRESPONDING SECRETARY

Your Corresponding Secretary has had a bit more of the correspondence fall to her share this year because of the illness of the Executive Secretary, but these matters will be incorporated in reports of the Chairmen of different Standing Committees, and it is not necessary to take valuable time for a duplication of such reports.

Because it is absolutely necessary to the success of the work that all information should be in the hands of the Executive Secretary, it has been decided that the office of the Corresponding Secretary shall be merged into that of the Executive Secretary.

In closing my five-year term as Corresponding Secretary, may I express my great appreciation of the patience and courtesy which has been extended to me, and the great pleasure I have had in learning to know the constituency and the many interests of the Council. As we pass from the period of beginnings to a fuller coöperation with existing interdenominational agencies through the office itself, it is with a sense of gratification in the opportunity of taking a larger share in Home Missions, and with no regret at the passing of an office which has ceased to be useful.

Respectfully submitted,

(Mrs. F. W.) C. S. Wilcox,
Corresponding Secretary.

REPORT OF THE EXECUTIVE SECRETARY

"What we have been makes us what we are." Thus spoke truly one of the world's great writers. In an annual report we record what we have been and done during a twelve-month, and this that we have been and the deeds that we have done or left undone determine what we are and shall be.

A year ago the key-note of the report of the year then ending was coöperation. Through all the chords and themes, this note was apparent. And, verily, that past determined what we were to be in the year now ending. For again coöperation is not merely the note, but the melody that rings clearly through the harmonies of the year.

The Council is becoming in the bulk of its work closely related to other agencies and yearly the matters not covered by the reports of joint committees are diminishing.

Boards and Affiliated Schools of Missions

There has been no change this year in the list of Constituent and Consulting Boards. The St. Petersburg School of Missions has become affiliated, so now there are thirteen of these schools affiliated with the Council of Women. The report of the Committee on Schools of Missions contains details of interest. (See page 94).

Headquarters

Our home seems to be progressive, for each year we record a move of greater or lesser degree. While one of our rooms has remained the same, on May 1 the Executive Secretary's office was changed to the room adjoining that one, so now our two offices connect with those of the Home Missions Council.

Home Missions Council

Each year marks closer coöperation with the Home Missions Council. Joint standing committees have functioned in many fields during 1920. The reports of these committees and their recommendations are presented by the various chairmen and therefore need not be reiterated here. However, it must be borne in mind that those reports are all actually a part of the report of the year for the Council of Women. (See pages 121 to 253).

Especial attention is called to the report of the sub-committee on Farm and Cannery Migrants, incorporated in the report of the Committee on Migrant Groups. (See page 166.) The outstanding success of this experiment has attracted unusual interest. This Annual Meeting will consider the future policy of the Council in carrying on migrant or other coöperative work.

Last year, the greater part of the Annual Meeting was held in conjunction with the Annual Meeting of the Home Missions Council. This year all sessions, except two when purely technical business will be considered, will be joint sessions of the two Councils. Recommendations in regard to further administrative and financial coöperation with the Home Missions Council will be brought to the Annual Meeting.

Weekly Devotional Service

Realizing dependence upon the Almighty for strength to perform our work, and desiring the oneness of spirit which comes from united communion with the Father, the two Councils in 1919 inaugurated a short weekly informal prayer service at the noon hour on Thursdays. While continuous observance has for various reasons not been possible, we feel the importance of this meeting and invite our constituency and friends to join with us weekly, wherever they are at that hour, in thanksgiving, supplication and intercession.

Day of Prayer for Missions

The Council of Women and the Federation of Woman's Boards of Foreign Missions had for many years, each observed annually a separate Day of Prayer for Missions; in the fall of 1919 the two committees having this matter in charge were amalgamated into a joint committee and on February 20, 1920, there was observed the first united Day of Prayer for Missions. Of the preliminary card entitled "A Call to Prayer," 150,000 were used; while 50,000 programs were needed to supply the demand. The cordial response and the many expressions of appreciation went far beyond even the sanguine expectations of the joint committee.

The preliminary card and the Prayer Service for the next observance of the Day, February 18, 1921, were prepared early and have met with very good sales. The figures will be reported next year.

Women's Church and Missionary Federations

The list of standing committees was augmented at the last Annual Meeting to include a Committee on Women's Church and Missionary Federations and in the early part of the year a Suggestive Constitution for State or Local Women's Church and Missionary Federations, recommended by the Council and the Federation of Woman's Boards of Foreign Missions, was published by these two bodies. Feeling the importance of joint action in regard to local federations the Committee of the Council and the subcommittee of the Committee on Methods of Work of the Federation informally constituted themselves a joint committee. Proposed amendments to the Constitution of the Council provide for official recognition of this union of forces. The joint committee is planning ways in which to be of real service to the local federations, especially in the presentation of suggestions for the annual program and activities.

An endeavor has been made to have a conference on the whole subject of coöperation in this field, with the Commission on Councils of Churches of the Federal Council of the Churches of Christ in America, the commission which promotes the formation of City Federations. It is hoped that in the near future such a conference can be held.

For report of the Committee on Women's Church and Missionary Federations see page 98.

Federation of Woman's Boards of Foreign Missions of North America

Mention has been made of coöperative activities with the Federation of Woman's Boards of Foreign Missions. In September of 1919 the suggestion was made by several Women's Mission Boards that the Executive Committees of the two agencies consider the advisibility of holding joint meetings in connection with the Annual Meetings. The Executive Committee of the Council heartily approved of this but it was not found practicable to hold such a joint meeting last year. We rejoice, now, in the fact that directly after the Annual Meetings of the two organizations there will be a joint session of the two Executive Committees to consider many matters of joint interest. May this auger still closer relationships in the future.

Interchurch World Movement

The Council coöperated with the Interchurch World Movement along many lines, notably with the Departments of Missionary Education, Survey, Women's Activities, Spiritual Resources, Life Work, Field. Activities in the realm of literature are reported by the Committee on Study Courses and Literature. (See page 90). It is proper, however, as an interpolation, here to state that the Missionary Education Movement, which functioned during the existence of the Interchurch World Movement as its Department of Missionary Education, resumes separate identity, as the Missionary Education Movement, on January 1, 1921. Plans are, at this writing, under way for a conference of this Movement and the four inter-board missionary agencies. This vitally affects our whole publishing program.

A National Conference of Church Women was held in Washington, D. C., February 7-9, 1920, under the auspices of the Department of Women's Activities of the Movement, the President of the Council of Women being on the committee of arrangements. Besides representatives from the Movement, the Council, the Federation of Woman's Boards of Foreign Missions, Home and Foreign Mission Boards, and local Women's Church and Missionary Federations, prominent business and professional women and delegates-at-large were invited, making altogether some two hundred and fifty or more delegates. The Council procured young women representative of the various Home Mission fields who told of the needs of their people in brief addresses.

Women's Training Conferences, often in connection with the Pastors' Conferences, were held by the Movement during February and March, in many cities, the Council assisting in the furnishing of speakers and names of representative women.

In the adjusting and concluding of the activities of the Movement, material "properly falling to the Council of Women" and the Federation of Woman's Boards of Foreign Missions has been transferred to these organizations and is now in the custody of the Council of Women.

Federal Council of the Churches of Christ in America

At the Special Meeting of the Federal Council held in Cleveland, Ohio, May 6-8, 1919, it was recommended that the interdenominational organizations which are the expression of federation of denominations be represented in the Administra-

tive Committee of the Federal Council and exercise the same rights in determining the policy of that Council as the Commissions and other agencies represented in it. In accordance therewith, later that year the Council of Women was invited to assume the relationship of an affiliated body with the Federal Council, and to nominate a representative to serve as a member of the Administrative Committee. The President, Mrs. Bennett, was named as our representative on this committee.

The affiliated bodies were each invited to send five representatives to the Quadrennial Meeting of the Federal Council held in Boston, Mass., December 1-6, 1920. Our representatives were Mrs. Bennett, Mrs. Coleman, Miss Quinlan, Mrs. Lentz and Miss Messinger. The affiliated bodies were each also invited to present a statement of work of the last four years, "more especially bearing upon relationship to coöperation and federation in general and to the Federal Council and its departments in particular." The statement was presented by the Executive Secretary.

In addition to the reports of commissions, committees and departments of the Federal Council, "important questions affecting the entire movement of church coöperation, both national and international in scope" were presented. The report of the Committee on Methods of Coöperation noted among other facts, "the unmistakable and resolute intention of the churches.....to maintain and enlarge a spirit of acquaintance and understanding and common purpose." This committee recommended, and the Federal Council authorized, a conference with the inter-board agencies for the purpose of "future conservation of the values of the Interchurch World Movement" and "to work out the best plan for bringing about the mutually most helpful working relationships and arrangements." During the first week in November the Reörganization Committee of the Interchurch World Movement had conferred with official representatives of some of the more important of the coöperative Church agencies and had suggested that such a conference would be highly desirable.

Accordingly, on invitation of the Federal Council, this conference between representatives of the Federal Council and other interdenominational agencies was held in New York City, December 13, 1920, the Council of Women being represented by Mrs. Bennett, Mrs. Woodruff, Miss Quinlan, Mrs. Wilcox, Mrs. Judd and Mrs. Allen. It was voted that it was "the sense of this conference that there is need for

closer and more mutually supporting relationships between the agencies" represented; i.e. the Federal Council, Home Missions Council, Foreign Missions Conference of North America, Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions, Sunday School Council of Evangelical Denominations, and Council of Church Boards of Education.

As a result of this conference a Committee on Consultation is recommended "made up for the present of three representatives from each of the agencies represented in the conference (the Reörganization Committee of the Interchurch World Movement to be included during its existence) "to meet periodically to consider matters of common interest" and to "study the problems of coöperation among these interdenominational agencies." Action officially authorizing the appointment of this consultative committee is desirable at this Annual Meeting.

Pilgrim Tercentenary Celebration

Home Mission Week in November was promoted for a number of years by the Home Missions Council and the Council of Women. In view of several facts, one being that the study courses do not usually culminate in the chosen week, the Home Missions Council did not recommend the observance of this special week during 1920; and in conformity therewith, the Council of Women did not publish the customary program.

The year marked the three hundredth anniversary of the landing of the Pilgrims. The American Mayflower Council was organized to plan a worthy celebration of this Tercentenary, in coöperation with other organizations, such as the English Mayflower Council and the Netherland Pilgrim Fathers Commission, November 21-29, 1920, being set aside for this purpose. Naturally, various denominations which had been accustomed to observe Home Mission Week considered this Tercentenary Celebration as, in a measure, an observance of Home Mission Week.

The Home Missions Council and the Council of Women coöperated with the American Mayflower Council in the dissemination of publicity. Instead of duplicating by the printing of a separate program, these two Councils referred inquirers to material furnished by the denominational boards and other publishing agencies.

Young Women's Christian Association

The Young Women's Christian Association is represented in advisory capacity on several of the joint standing committees with the Home Missions Council, notably that on Indian Missions.

The Council of Women was represented at the Sixth National Convention of the Young Women's Christian Associations in Cleveland, Ohio, April 13-20, 1920, by Mrs. D. E. Waid.

Chautauqua

There was a registration of over one thousand at the Home Missions Institute conducted by the Council of Women in coöperation with the Chautauqua Institution, at Chautauqua, N. Y., August 14-20, 1920, the tabulation showing registration from Africa, China, India, Japan, Siam, Turkey and Porto Rico, as well as from twenty-nine states and the District of Columbia. Thirty-one denominations were represented. Mrs. Samuel Semple was chairman of this tenth session, having succeeded Mrs. George W. Coleman who had served as chairman from the foundation of the Institute.

The sessions followed the established lines; study hours in the morning and conferences and denominational rallies in the afternoons. Mrs. D. E. Waid and Mrs. J. H. String were again the leaders of the mission study classes on the adult and junior books respectively, and Mrs. John Ferguson again carried on coöperation with the Young Woman's Club. Denominational leaders were definitely named to coöperate with the Institute by ten Boards, while active representatives from other denominations also coöperated, and a courteous interest and helpfulness were evinced by the official representatives of the Unitarian Church on the ground.

Missionary Review of the World

The "Woman's Home Mission Bulletin" in the "Missionary Review of the World" is the official organ of the Council. This four-page "Bulletin" appears annually in six issues of the magazine, alternating with the "Woman's Foreign Mission Bulletin." The Executive Secretary of the Council of Women serves as editor. During the year, articles on the current mission study theme, and suggestions for use of the textbooks, the work for Migrant Groups, the Day of Prayer for Missions, Schools of Missions, and the Indian Conference,

as well as reports, and notices of approaching events have appeared. There has been a sincere desire on the part of the editor to furnish articles that would be helpful to leaders.

For thirty-eight years the "Review" has usefully served its readers, and during the four and a half years under the present management it has shown a steady increase in number of subscribers and in total receipts. The cost of manufacture has more than kept pace, however, so that it now is necessary to take steps to increase substantially the revenue, therefore an approach has been made to the general and women's Boards, Home and Foreign, requesting action in regard to appropriations or other coöperation in its maintenance. This matter will be brought before the four inter-board agencies at the Annual Meetings. The value of the presentation of Missions in a world aspect and the fact that the "Review" has no competitor in the interdenominational field make it especially desirable that some method be evolved whereby there shall be assured continuance of the "Review."

Impersonal as this report should, for the most part, be, I cannot close without a word of personal appreciation for the courtesy, generosity and loving kindness of the Council expressed in countless ways. Absent from the office for more than a third of the year, owing to illness, there was continued, uninterrupted closeness of spirit.

As we together face the unknown future, may we each be strengthened by the knowledge of the presence of the Lord Immanuel. May we take as our own these lines by Caroline Hazard:

> And forward, forward turn thy gaze,
> Lift up thine eyes and see!
> The New Year brings untrodden ways;
> Thy God shall walk with thee.

Respectfully submitted,

Florence E. Quinlan,
Executive Secretary.

REPORT OF THE TREASURER

January 1, 1920 to January 1, 1921

RECEIPTS

Balance on hand, January 1, 1920	$13,939.13
Interest on Bank Deposit	115.74
Annual Membership Dues	1,110.00
Local Federations, Annual Membership Fees	2.00
Reconstruction Fund	459.00
Work for Farm and Cannery Migrants	5,788.20
Work for Oyster Migrants	35.00
Refund on Meetings	100.00
Day of Prayer and other Donations	8.90
Sales of Literature	43,747.21
Telephone, Excess Remittances, Miscellaneous Sales	53.78
Parcels Post	230.89
	$65,589.85

DISBURSEMENTS

Annual Meeting, 1920	$ 125.20
Chautauqua Institute	350.00
Schools of Missions—	
Bay View	35.00
Mountain Lake Park	35.00
New Orleans	35.00
Missionary Review of the World (½ year)	150.00
Salaries, Rent and Telephone	6,184.63
Furniture, Equipment and Repairs	681.48
Stationery, Printing, Supplies, Postage, Shipping	1,266.83
Christmas Fund (1919 and 1920)	60.00
Conferences and Meetings	1,223.60
Expenses of Officers	219.87
Standing Committees	40.91
Work for Farm and Cannery Migrants	5,676.26
Proposed Work for Oyster Migrants	400.56
Joint Work with Home Missions Council—	
Standing Committees	2,500.00
Literature	249.49
Literature for Sale	27,476.99
	$46,710.82
Balance on hand, January 1, 1921	18,879.03
	$65,589.85

Respectfully submitted,
(Mrs. Orrin R.) BERTHA GRIMMELL JUDD,
Treasurer.

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5 Beekman Street, New York.

We certify that we have audited the accounts of the Council of Women for Home Missions for the year ended December 31, 1920, and that the above statement correctly represents the receipts and disbursements as shown by the books. Cancelled checks for all payments were compared with book entries, and balance shown as on hand December 31, 1920, agrees with bank statements as of that date.

CORNWALL & FIRTH,
Certified Public Accountants.

STUDY COURSES AND LITERATURE

As the major function of this Committee, the production of textbooks, has been shared by a partner-group for the past two years, the following resumé will be largely of the activities of the Joint Committee on Home Mission Literature of the Council of Women for Home Missions and the Missionary Education Department of the Interchurch World Movement. Harmony and mutual helpfulness have marked the coöperative relations and a larger productiveness with a lessened proportionate expense has been a gratifying result.

The Council may not realize, with its large and rapidly increasing family of standing committees, how inspiriting is its publication tasks. No flowery bed of drift-along ease here, where at any moment the author most counted upon may be conscripted to some distant territory with the precious manuscript just taking form and the constituency sending daily hurry calls for an earlier appearance of the books. Paper on which to print may be, or may not be, and the printers in similar case, strikes ever being in exhilarating proximity. Yes, thrills and adventure mark the pathway of this Committee and the prize package surprise, when the financial results become evident, is not the least of the sensations.

Monthly committee meetings with numerous subcommittee conferences have given the members an intimate acquaintance with each other and with the tasks. The Committee has not approached its work in any spirit of casualness; it has realized in a solemnizing sense how fundamental, vital and far reaching is the power of influencing the thinking and the determinations of tens of thousands of earnest people throughout our land, in a time so portentous as the present.

If new impetus were needed to the devotion of the Committee it could be found in the example of those others who with passionate zeal seek to educate the masses with mistaken and misleading formulas of salvation. A multitude of cults and creeds that know not Christ, and have not God in all their thoughts, are bidding successfully for the minds and hearts of thousands of earnest seekers after truth. Christian education in its widest significance must be the instrument of saving all such. Is not the world's present malady in

large part a lack of perception of truth, reality and proportion? Spiritual values alone can supply the something needful which seems to be eluding the grasp of humanity in its social relations. Christian education must be set over against the avalanche of subtle half-truths and falsehoods which are printed and circulated by the millions of copies in many languages and distributed throughout city and hamlet in our broad land among people of every tongue and every color. The educational service, then, of Home Missions becomes of first importance as it contributes in any wise to the spreading of the Christ ideals and the essentials of Christian principles in human relationships.

Before turning to the definite record of the year's accomplishments we would express the Committee's sympathy with Mrs. Thomas J. Copeland who because of bereavement and illness could not continue her valued assistance. Illness also prevented Miss Sallie M. Protzman from sharing in the work as usual. Their absence was keenly felt. To all the hard-working chairmen of subcommittees and the members whose labors have been constant and manifold, to the many who have rendered special service, Dr. Fisher, Mrs. Wilcox, Mrs. Goodchild, Mr. Cogswell, Miss Glen, Miss Guernsey, Miss Quinlan, sincere appreciation is due, and to Mr. Herbert L. Hill whose business sagacity and efficiency has had much to do with the gratifying financial results.

It will be recalled that for some months of 1920, "Christian Americanization" and "Called to the Colors," with the accompanying supplemental material, was still in use. The statement of this material to November 30, 1920, will be of interest, the financial partnership basis being one third of the cost of production and profits to the Missionary Education Department, the number of their constituency bearing that proportion to the Council of Women's, and two thirds to the Council of Women.

Of "Christian Americanization" 117,000 copies were issued and sold, the approximate total profit being $5,063 to the Missionary Education Department and $10,127 to the Council. The profits were figured as the difference between the cost of manufacture and the amount received for the books sold at 40 per cent. off the list price. Practically no overhead charges or editorial costs appear in the production cost items nor are these deducted from the profits. For the Council there have been no editorial costs and the overhead cost is so distributed as not to be distinct except that the time of the

office secretary is absorbed in the bookkeeping and other details in connection with the distribution of the books and supplemental material. This, however, has not been charged against production cost.

Of the junior book, "Called to the Colors," 11,000 copies were sold. To accompany the adult book there was a Supplement and also a devotional booklet, "The Bible Message for the Stranger Within Our Gates," while a Manual and Take-Home Envelope were issued for use with the junior book.

Of "The Church and the Community," 100,000 have been issued and over 70,800 sold; 30,000 copies of "Serving the Neighborhood" were printed and over 28,000 were sold; of "Mr. Friend-o'-Man," 18,000 were issued and 10,600 sold before December 16. The total gross undivided profits on the three books on the basis above referred to is $14,819.

Of the Supplement to "The Church and the Community," 13,000 were issued; 3,000 Manuals for "Mr. Friend-o'-Man" and 3,000 Suggestions for "Serving the Neighborhood" were issued; while 1,000 copies of "Fellow Workers," the booklet of Devotional Suggestions, were sold.

Three books are in process for 1921-1922. The major book will be on the general theme of the Church's Unfinished Task in America written by Dr. H. Paul Douglass.

"For our young people a few years either side of seventeen, the effort is directed to secure a book which will bring to their attention the emergencies sharply defined as a result of the war, political, economic, social, industrial, international and religious. We want our young people to be summoned to new sobriety of life, to feel the imperative of more purposeful plan in study and in living, and we desire that they may be trained to help shape sound public sentiment and to make it effective.

"The missionary character of the book, as distinguished from the character of general Christian culture, will appear in the summons to serve the less favored, to reinforce with prayer, sympathy, gift of means and life, the religious agencies operating both in our centers and in the outlying reaches of the social complex. The Rev. Fred Eastman is preparing this material." (*Dr. Fisher.*)

The junior book takes the form of travel stories under the title "Stay-at-Home Journeys" and is written by Mrs. Agnes Wilson Osborne.

The Committee's plans must more than span the year next in turn and must reach beyond to 1922-1923. The discussion for that period has ranged around the general subject of the Race Question in America, finally crystallizing, for the major book, on the concrete consideration of the Negro problem in the United States; the authors to be of both races, Dr. George E. Haynes, a Negro of wide contacts and distinguished ability and Rev. W. W. Alexander of Atlanta, Georgia.

For the graded books of 1922-23, besides this book for adults the program provides a book of biographies of outstanding Negroes, for the use of the young people, and a junior book, a series of stories of Negro life designed to cultivate understanding, respect and friendliness.

We would not fail to call attention to important subcommittees of which that having in charge the promotion of the Day of Prayer for Missions has been under the guidance of Mrs. Frank M. Goodchild. This committee works in coöperation with a similar one representing the Federation of Woman's Boards of Foreign Missions.

A stereopticon lecture of sixty slides to be used at interdenominational conferences and illustrative of the larger aspects of the book of this year was prepared by Mrs. Wilcox and Miss Ogg and filled a very insistent need.

All inadequate as is this outline of literature activities it must not fail to remind you of the deep, single-hearted prayerful desire of the Committee to select for study the most needful theme of the time in Home Missions and its abiding purpose to seek to permeate to the utmost all the material with the Christ spirit of unselfish love and service responsibility. The Committee never attains all that it seeks, all that lies in its heart to express of the best and highest, the truest and most potent of the great message task committed to it, but its watchword is ever *plus ultra* and its dearest wish is to be more perfectly Christ inspired and Christ led.

Respectfully submitted,

(Mrs. John S.) Edith H. Allen, *Chairman.*

SCHOOLS OF MISSIONS

The interdenominational Schools of Missions, under the united leadership of representatives of women's organizations of different denominations, have for their purpose the assembling of women and young people of a state, or group of states, in a ten-day session for intensive study and recreation in some inviting location in city, mountains, or by the seashore. In the study of God's Word, of home and foreign missions, of the great issues of the day, of normal work in these and other lines, the women of these assemblies are brought nearer to the great truths of God and to a personal knowledge of Him.

Your Committee considers an affiliated School of Missions a union institution, which is the Council's first and most productive field for recruiting for the work of the Kingdom and for reaching women from every section of the country now untouched by our missionary propaganda. The attractiveness and joy of service as demonstrated in the sessions of these schools is a compelling appeal, the force of which we have scarcely yet comprehended. We therefore call attention to the work of the past year with the earnest desire that it will inspire greater effort in behalf of these vital institutions.

Affiliated Schools

The following are affiliated with the Council:

Bay View, Michigan
Boulder, Colorado
Dallas, Texas
De Land, Florida
East Northfield, Massachusetts
Los Angeles, California
Minnesota
Mt. Hermon, California
Mountain Lake Park, Maryland
Oklahoma City, Oklahoma
St. Petersburg, Florida
Wilson College, Chambersburg, Pennsylvania
Winona Lake, Indiana
Lake Geneva, Wisconsin

Lake Geneva is the Young People's Department of the Winona School. Negotiations are now pending with four other schools looking toward affiliation with the Council.

The usual annual sessions of all the schools have been held except that of Boulder, which, because of unusual situations is yet unable to operate, this being the second year in which this school has held no session. They report, "Discontinued, but not disbanded." They have sold their school property, have the money at interest and hope to resume ere long. While the attendance of 5,085 in 1920, compared with 5,861 in 1919 indicates no great advance in the schools as a whole, still the character of the work done this year seems to have been of an increasingly high order.

Personnel

Perhaps the outstanding feature of the whole year's work is found in the fact that some of the most distinguished men and women of this and other countries were on the programs and platforms of the schools. Dr. Campbell Morgan, Dr. Samuel Chadwick, Dr. J. T. Buttrick of Hull, England, Dr. Russell H. Conwell of Philadelphia, Pa., Dr. Charles Erdman, Professor at Princeton, Dr. Sam Higginbottom of India, and others of like reputation and ability were among the number. There were also some of the best lecturers upon the American platform, leading men and women teachers in our colleges and universities, many of the strongest pulpit men of the nation, and men and women teachers of sociology and religious education, who gave of their best to these Schools of Missions.

And no less than these, were the missionaries from home and foreign lands whose contributions in addresses, devotional work, and teaching were invaluable. Indeed, with such opportunities crowded into a ten-day session, oft-times surrounded by Nature's precious gifts of stately trees, rippling waters or majestic mountains, the marvel is that the attendance is not far in excess of its present proportions.

Finance and Attendance

These schools are nearly all financed by individual registration fees. A school with one thousand registered persons at two dollars each is in a position to secure the best available talent, while a school with one hundred registered, cannot go far toward securing this same type of faculty, unless, perchance, much of the service is voluntarily given.

Only when there is a large attendance can the message of the school be far-reaching, and only when there is a

large attendance to swell the fund for running expenses, can the school authorities make such financial outlay as will secure all they desire and need for their program. Therefore your Committee is constrained to believe that there is a wide and almost untouched field for the Council and its constituent boards in definite effort to increase the attendance at these Schools of Missions—our first and foremost union institutions.

We believe that this might be accomplished in a logical and effective way, through the general Board representative on the board of the school. These general Board representatives by virtue of their office have access to the whole constituency of their own denominations, thereby furnishing them opportunity to investigate, and to suggest ways and means by which the school and its advantages may be known to thousands who now do not know of the existence of such schools. This may be done by the general representative herself or, perhaps preferably, through her state and district officers who are on the field.

The highest registration of any affiliated school in 1920 was 1,318; the smallest, 122.

Denominational Coöperation

The following coöperated in the schools of the past year:

Baptist, North
Baptist, South
Brethren
Christian
Church of Christ
Congregational
Disciples of Christ
Evangelical Association
Friends
Friends in America
Free Methodist
Methodist Episcopal
Methodist Episcopal, South
Methodist Protestant
Moravian
Presbyterian, U. S.
Presbyterian, U. S. A.
Protestant Episcopal
Reformed
Reformed in America
Reformed in U. S.
Reformed in U. S. A.
Reformed Episcopal
United Brethren
United Evangelical
United Lutheran
United Presbyterian
W. C. T. U.
Y. W. C. A.

Details of the work of the schools can be found in the office of the chairman of the Committee on Schools of Missions, also in the office of the Council of Women in New York.

An invitation sent out by one of the schools of the past summer sheds forth the spirit in which they work, and the spirit in which we desire to work with them:

"Come With Us in the Spirit of

Good Fellowship
Work
Prayer."

Respectfully submitted,

MRS. LUKE G. JOHNSON, *Chairman.*

* * *

SCHOOLS, COLLEGES AND YOUNG PEOPLE'S CONFERENCES

Very little active work has been done due largely to the fact that for the chairman it has been a year of almost constant illness. It has not been possible for the Committee to get together, but all members have been reached through correspondence.

A letter was sent out early in the summer urging the members of the Committee to impress upon their boards the great importance of seeing that the young people attend the Summer Conferences and to see that board representatives for all the Conferences of young people were chosen with great care. The basis of selection should be fitness for the particular task to be accomplished and ability to adapt oneself to the group to which one goes, as well as possession of intimate knowledge of home mission needs.

I have also asked that the members of the Committee help to relieve the embarrassment we face because of the shortage of acceptable, well-prepared home mission study class teachers and speakers. I have asked that they send to us the names of young women who have intellectual background and consecration to a lofty service, as well as the power to impart information and to teach.

We all rejoice in the fact that the work of the Committee of the Councils on Recruiting the Home Mission Force is progressing so rapidly. The many denominational Life Service Campaigns as well as the Interchurch emphasis on recruiting for life service, have kept home missions before the young people as never before. The inclusion of home

missions in the plans of the Student Volunteer Movement promises much for the future.

Our part is to coöperate to the fullest possible extent in all of these movements, wherever there is an effort to create in our young people, in college and in the local church, a deepened interest in home missions and to conserve what has already been accomplished. This Committee most heartily welcomes any suggestions from the members of the Council.

Respectfully submitted,

CARRIE BARGE, *Chairman.*

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WOMEN'S CHURCH AND MISSIONARY FEDERATIONS

The Committee on Women's Church and Missionary Federations is in the indefinable position of a creative force at work on nebulae.

Several meetings of the Committee have been held during the year, two of them in conjunction with the corresponding committee from the Federation of Woman's Boards of Foreign Missions. A collection of suggestions for local federations is in process of construction by these two committees, greatly aided by the Suggestive Constitution for State or Local Women's Church and Missionary Federations, recently adopted by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

A list of localities where the women's missionary work is already federated or is in process of federation is on file in our executive office, with whose local leaders the committee is in correspondence through our efficient and energetic executive secretary whose services to this Committee have been invaluable.

The Committee is fostering the get-together spirit through the use of the Day of Prayer programs and by other publications, and hopefully prophesies an era of coöperation in missionary activities in an ever-increasing number of communities.

Respectfully submitted,

MRS. FRANK M. GOODCHILD, *Chairman.*

Papers and Addresses

Home Missions Council

REPORT OF THE EXECUTIVE SECRETARY

We close another year of unusual experiences. The war is over; but its after-effects have not passed. Men's minds are not yet at peace. There is mental unrest, not to say spiritual disorder and chaos in almost every direction; and yet strong, steadying influences are appearing, and far-reaching movements are in process, in their beginnings at any rate, toward a reconstructed society, with a revitalized church in an enlarged ministry.

A Review of the Year

One year ago the whole field of missionary endeavor was dominated by the Interchurch World Movement. Here in the Home Missions Council we altered all of our plans, and reconstructed all of our committees, so as to fit into the organization of that movement, and correlate our efforts with its various policies and plans. When this movement met its sudden and unfortunate end in June, the problems of conserving the results of that movement in the Home Mission field as far as possible, and of making these results available for Home Mission agencies, fell naturally upon the Home Missions Council. Fortunately we were able to respond to the emergency in such a manner, not so as to meet all hopes and expectations, for that would be impossible under such circumstances, but nevertheless with the result, it is confidently believed, of preserving up to the present time the results of real value in the following fields: the Town and Country Division; the City Division; the Indian Division; the Negro Survey; the survey of work among Spanish-speaking people; the studies of work among Orientals on the Pacific Coast; the very valuable investigations of Foreign Language Literature published in this country; some of the conclusions from studies and experiments among Migrant Workers—such as the canners, the harvesters, and lumberjacks; and specialized studies of several other groups and communities. The sum total of the salvage, when rightly appraised, would, I think, gratify, if not indeed satisfy, the most critical judge of programizing values.

But far beyond these tangible results, which may be reduced to figures and classified in indexes, the Interchurch World Movement gave to the Home Mission forces the following indestructible benefits of a mental and spiritual nature:

1. An increased sense of unity has been created. Agencies working in the same field were brought together and shown, more clearly than they had previously realized, their common interests. New points of contact and new relationships have been established, while old relationships have been confirmed and strengthened.

2. The size of the task and the inseparable nature of its several parts have been made manifest. The vision has been lifted from sectarian objectives to geographical needs and possibilities in the terms of entire communities, and whole cities and states.

3. The resources of the church as a whole have come into view in terms which a short time ago would have been staggering to the most hopeful of us. There has developed within us a conviction that whatever ought to be done, when seen clearly and understood fully, can be done, by the use of men, money, and spiritual resources which are available for a program of united and of clearly understood purposes.

The year has been in no small part a year of distractions, and yet we have not been distracted, we have been solidified, unified, and energized with a new determination and a fuller hope.

The Field of Coöperation

The field of coöperation has grown broad, has become better known, and has yielded many pleasant experiences.

1. The Home Missions Council and the Council of Women for Home Missions have been in friendly and increasingly intimate relations throughout the year. Adjoining offices permit almost daily interchange of the numerous details of consultation and coöperation in office administration. Our committees have been almost entirely joint committees, representative of the two Councils. All large plans and purposes have been considered uniformly from the point of view of the common interests of men and women. It is undoubtedly fair to say that in no department of inter-board, or of inter-church, activities has there been closer coöperation than in the field of Home Missions between the organizations representing the men and women of the churches.

2. The American Mayflower Council,—an organization temporary in character,—called into existence by the Federal Council of the Churches of Christ in America, for the purpose of promoting a due observance of the tercentenary of the coming of the Pilgrim Fathers to this country, brought the Home Missions Council into coöperating relationships with the Federal Council, with the Church Peace Union, with the American Bible Society, and with many other organizations, both of this land and of European countries, in directing and correlating celebrations of this important event. The President of the Council and his wife were among the representatives of the American Mayflower Council in celebrations held in England and Holland. The Executive Secretary of our Council has been the Chairman of the Executive Committee of the American Mayflower Council, and closely identified with all its work. The attempt to revive the spirit of the Pilgrim Fathers, it is believed, makes an important contribution to religion, to righteousness, and to true democracy, both for our country and for the world.

3. Through frequently recurring conferences with committees representing the Interchurch World Movement, the Federal Council and the Inter-Board Agenies the Home Missions Council has been no small factor in helping to determine the wisest form in which the great coöperative movement of Protestant Christianity in the United States should express itself, in gathering up the best of the hopes which were formulated in the Interchurch World Movement, and in making practical the ideals of forward-looking men of all communions. This great task of defining the fields and outlining the methods of coöperation, which may now be employed, is in process; and our Council is called upon at this session to authorize representation in conferences and committees busied therewith.

Details of Administration

The office of the Home Missions Council has been a busier place this past year than in the previous year. Eighteen standing committees of the Council and almost innumerable lesser committees hold frequent sessions in the rooms. The executive staff still holds to the policy of not itself undertaking work which may be done by the Boards themselves, or by other agencies already in existence; and yet the mission of correlating the activities of all Home Mission agencies, through a knowledge of what each is doing, by informing each of others' work and plans and by shaping and reporting

policies, requires a clearing house of no small dimensions and of a wisdom and patience requiring replenishment from all of the coöperating parts.

The committees of the Home Missions Council have rendered a large and exceedingly important service to the general cause of Home Missions. The aggregate of time freely contributed and of talent of the highest order would, if paid for, involve an expenditure, as I have roughly estimated it, of not less than two hundred thousand dollars. This service, thus generously given, and for the most part by Boards whose headquarters are in New York City, has enriched almost every department of Home Mission endeavor, Alaska, the Indians, the Negroes, the New Americans, Orientals, Mexicans, people in cities, people in the country, Jews and Gentiles, "Parthians and Medes and Elamites and the dwellers" of almost every part of the world, who have come to this new land for labor and for homes.

For the last six months of the year the office staff has included the following departments:

1. The central office at 156 Fifth Avenue, with the Executive Secretary, the Associate Secretary, Rev. Rodney W. Roundy, and two office assistants, whose labors have been supplemented from time to time by help furnished by the other departments, or generously contributed by the Council of Women for Home Missions, or by the employment of outside agencies, particularly for the mechanical tasks of multigraphing and duplicating.

2. Beginning in the month of May an office was opened by our Committee on Recruiting for the Home Mission Force at 25 Madison Avenue, in a room set over for the purpose by the Student Volunteer Movement. Rev. William S. Beard, Associate Secretary of the Congregational Home Missionary Society, was loaned by his Society for about four months to give his whole time to the work of this office. A portion of his time is still available. Rev. Jay S. Stowell is temporarily in charge of the office, on an engagement which continues until January 15. A stenographer is employed in this office.

3. The Town and Country Division, which the Home Missions Council took over from the Interchurch World Movement in July was reduced to a staff of ten persons under the direction of Dr. Edmund deS. Brunner. This staff was housed in the Greenhut Building, 45 West 18th Street, the headquarters of the Interchurch World Movement, until

November 1st, when it was removed to 160 Fifth Avenue, 9th floor, the building next to our central office. This staff has been continued, a part of the expense since the middle of November being borne by funds raised by the Commission on Town and Country Life of the Federal Council. The staff, itself, however, remains under the general direction of the Home Missions Council.

4. One person has been retained from the Interchurch World Movement in charge of the City Survey Material—Miss Merle B. Higley,—a thoroughly qualified person for the task. Miss Higley with her files and other material has had accommodations first in the Greenhut Building, and now at 160 Fifth Avenue.

5. A Bureau of Information respecting Foreign Language Publications, consisting of four persons, under the leadership of Miss Amy Blanche Greene, has been moved, as other departments have been moved, from the Greenhut Building to 160 Fifth Avenue. But with the beginning of the New Year this department finds permanent quarters in the building of the Methodist Book Concern, 150 Fifth Avenue, just across 20th Street from our central headquarters. This Bureau of Information is under a Joint Committee on Foreign Language Publications of the Home Missions Council, the Council of Women for Home Missions and the Sunday School Council of Evangelical Denominations. The Board of Home Missions and Church Extension of the Methodist Episcopal Church, believing so thoroughly in the importance of the work which this Bureau may do, furnishes most generously the entire staff and the office, at its own charges, the expense of making known results and conclusions and distributing information to other Boards being borne by the Home Missions Council.

6. In the department of Negro Surveys a temporary staff, consisting of Dr. George E. Haynes and two helpers, has been maintained during the months of November and December, and at brief intervals preceding, first in the Greenhut Building and later at 160 Fifth Avenue, for the purpose of compiling and interpreting data relating to the Negroes in the country, as gathered by the Interchurch World Movement, and making that known to the Boards interested. Four Home Mission Societies have borne the expense of this department.

These arrangements would have permitted the Home Missions Council at almost any time during the past six months to name as its associate secretaries the following

persons: Rev. Rodney W. Roundy in the regular staff, and as special officers, Dr. Edmund deS. Brunner, Rev. William S. Beard, Rev. Jay S. Stowell, Miss Merle B. Higley, Miss Amy Blanche Greene, and Dr. George E. Haynes. These gentlemen and ladies have rendered an exceedingly valuable service to our common cause under circumstances which have been trying to most of them, because of insecurity of position, indefiniteness of obligations resting upon them, changing and inconvenient places of working, and numerous uncertainties arising out of confused purposes and mixed responsibilities.

Affiliated and Subsidiary Bodies

Projected out into the field are several organizations in a way subsidiary to the Home Missions Council, either created by it at some time in the past, or voluntarily attached to it by similar aims and plans in lesser areas, the number of which, when an inventory is made, may be surprising.

1. The Montana Home Missions Council, which was organized in July, 1919, as an outgrowth of the noteworthy Every Community Service Endeavor in that state, maintains a most useful and successful existence, correlating in that state all of the Home Mission agencies of the Protestant Church. It made the significant advance at its last session of undertaking to unify the program of Christian education of all the denominations in the state.

2. The Utah Home Missions Comity Council, organized in 1915, by a deputation of Board Secretaries sent out by the Home Missions Council, is still actively engaged in unifying plans of the denominations at work in Utah, for coöperative advance into unoccupied territory.

3. The Permanent Interdenominational Council of Spanish-Speaking Workers of the Southwest has been a useful organization in bringing together the missionaries laboring for Mexicans in the states of New Mexico, Arizona, Texas and California. It holds a session here in New York of two days' duration immediately preceding this Annual Meeting. A special conference of these workers was held October 6-10, 1920, in Albuquerque, El Paso and Tucson, at which plans were formulated for strengthening the work of the Boards.

4. A Committee on Ports of Entry, which was created by the Home Missions Council several years ago, desiring to include within its membership Catholics and Jews, changed

its name and altered its Constitution two years ago, and became the Committee on Immigrant Aid at Ellis Island. This Committee now includes all of the religious and welfare agencies of every kind which are permitted to work upon the Island. It continues to report to the Home Missions Council through the Committee on New Americans. Its work, at this time of increased immigration, is of great importance.

5. In 1919, The Associated Evangelical Churches of Alaska was formed, an association which includes all of the Protestant denominations working in that territory. This association reports to our Council through the Committee on Alaska, which is the same in personnel as the Central Committee of the Association.

6. On the Pacific Coast is a conference of missionary workers among Orientals, which recognizes close affiliation with the Home Missions Council. It has this year adopted the name, the Oriental Missions Council. Its membership includes representatives of Home Mission bodies working for Orientals on the Pacific Coast, representatives of the Foreign Mission Board of the Presbyterian Church, U. S. A., as this is the organization of the Presbyterian Church which works for Orientals on the Pacific Coast; and representatives of the Young Men's Christian Association, the Young Women's Christian Association and the Salvation Army, which are engaged in work for Orientals.

7. There is also in existence, though less formal in its organization, a group of men collectively spoken of as the Pacific Coast Auxiliary of the Home Missions Council for Lumber Camp Work. These men, as the name implies, are either missionaries in work in lumber camps, superintendents of areas in which lumber camps lie, or persons specially conversant with the work in lumber camps. This group of men have counselled the survey workers of the Interchurch World Movement, and gave the final setting up to the ten theological students of four denominations, who spent their summer vacations this last season as real day workmen in the lumber camps, in order to discover conditions and report back to their Boards.

8. A Joint Committee on Foreign Language Publications of the Home Missions Council, the Council of Women for Home Missions and the Sunday School Council of Evangelical Denominations has been created during the past year. In the field of foreign language literature this Committee brings into correlated activity the two very important arms of

missionary work—the Home Mission Boards, of both men and women, and the Publication Boards which issue Sunday School helps and other literature. This Committee, through a sub-committee, has supervision of the Bureau of Information concerning Foreign Language Publications. It is interesting to note that tentatively an allocation of responsibility in the publishing of foreign language literature has been made between the denominational Boards, so that each may not be obliged to publish all of the literature in all of the languages, which it may wish to use.

9. In June, 1918, under the auspices of the Committee on City, Immigrant and Industrial Work, there was formed at Hammond, Indiana, in the midst of the great industrial center of steel work, the Calumet Church and Home Missionary Federation, composed of representatives from (a) local churches; (b) the district and state Home Mission organizations; and (c) national Home Mission Boards,—which had as its object "to federate and promote a program of correlated Christian work" in the Calumet region of Indiana and Illinois. This federation has combined in constructive programs and helpful services the agencies represented in its membership.

10. The Colorado Home Missions Council was organized after the visit of a deputation of Home Mission Secretaries in 1915. It has never been in any official way connected with the Home Missions Council. About two years ago it was understood as favoring the formation of churches which, unconnected with any denomination, should be so related to it, as in effect to constitute it the head of an independent organization of churches. This plan, although put out in the name of the Colorado Council, yet was never officially sanctioned by it, and has recently been repudiated.

Outstanding Pieces of Work During the Year

1. In Alaska (a) the station at Cape Prince of Wales has been transferred by the Congregationalists to the Presbyterians; (b) Methodists and Presbyterians and Episcopalians and Friends have been invited into Conference relative to reälignment of over-lapping territories; and (c) action has been taken, final decision in which is still pending, toward assigning responsibility for work for the natives in the Kenai Peninsula, either to the Baptists, or jointly to the Episcopalians and the Presbyterians. (d) By reporting to Government

authorities information which came to the office, the Council has been instrumental in stopping one avenue of illegal transportation of liquors into the territory.

2. The Committee on Church Building has issued a Manual of designs and plans.

3. One friendly conference with representatives of the Central Conference of American Rabbis has been held. The Committee on Plans and Policies for Hebrews deems the promotion of right relations between Christians and Jews one of the most important tasks of the church.

4. A conference on Indian Missions, composed of Board Secretaries, was held at Wallace Lodge, Yonkers, New York, in September, 1920, when assignment of unoccupied mission fields was made to consenting Boards. Successful efforts have been made during the year in a movement aimed at restricting the use of the Peyote Bean—a narcotic used by the Indians, and threatening to spread among the whites. The plan of maintaining Religious Work Directors in government schools has been extended. Our committee is the central agency for engaging the directors and paying the salaries which are furnished by the participating boards.

5. Taken over from the Interchurch World Movement (a) the Council of Women for Home Missions have prosecuted a successful experiment in work among the canneries; and (b) four Boards have sent among lumber camp workers ten students, who have brought back fruitful and suggestive reports.

6. In the field of the Committee on Negro Americans, Mr. Roundy has held important conferences, addressed conventions and assemblies, and distributed a considerable amount of literature. A pamphlet written by him, entitled "The Negro, An Asset of the American Nation," has received very favorable attention, has been printed entire in at least two periodicals, and quoted at considerable length in others. Much more needs to be done for these, our brethren, and particularly in getting them, through their own church organizations, wisely to help their own race.

7. The Committee on New Americans, besides coöperating with the Sunday School Council of Evangelical Denominations, has in hand, taken over from the Interchurch World Movement, (a) a complete study, with evaluation, of all the literature published in this country in foreign languages, for use in Sunday Schools; (b) a similar list of literature of a general religious character, including periodicals and tracts; and (c) seventeen manuscripts embodying group studies of

seventeen foreign races in this country. These are all practically ready for publication.

8. The conference of workers for Orientals on the Pacific Coast, held by the Associate Secretary, Mr. Roundy, in October, resulted in definite proposals for preventing overlapping, and for extending work among neglected groups, which are being laid before the Boards. These plans have special significance in view of the strained relations with the Japanese.

9. Following the conference on work among Spanish-speaking people in the Southwest, and the publication of "A Study of Mexicans and Spanish-Americans in the United States" by Rev. Jay S. Stowell, the Committee on Spanish-speaking Peoples in the United States has reported definite recommendations to the Boards. From one-tenth to one-eighth of the population of Mexico it is estimated now lives on United States soil. This stream of migrants presents both national and international problems.

10. A conference on Mormonism was held in Salt Lake City October 18 and 19, 1920, out of which grew recommendations relating to (a) the equipment and personnel of Protestant churches as compared with Mormon churches; (b) the literature relating to Mormonism; (c) a common educational policy; (d) colportage—its methods and results; and (e) a lectureship.

11. In the field of publicity Dr. Ralph Welles Keeler, Chairman of the Committee, has sent information to the church press of the country relating to the whole Home Mission field and its several parts, undertaking in no sense to exploit the Home Missions Council as an organization, nor any of its officers; but to give that joint message wide currency which all denominations would wish. Responses from editors and the use of this material indicate its ready acceptance.

12. In connection with the Committee on Coöperation in Latin-America, four of our Home Mission Boards, together with two Foreign Mission Boards, have continued with gratifying results the plans of coöperation in Porto Rico in the maintenance of (a) the Evangelical Seminary for the training of native leaders; (b) "The Puerto Rico Evangelico," a religious paper which has the largest circulation of any paper on the island; and (c) a common book room. Yet more extensive plans of coöperation, shared in by at least three of our great denominations, have been laid for united Christian work in Santo Domingo.

13. At our meeting one year ago insistence was made both by this Council and the Council of Women for Home Missions upon the formation of some kind of alliance with the Student Volunteer Movement, or the formation of an independent agency, for securing recruits for the Home Mission field. Pleasant relations with the Student Volunteer Movement have been established. Through the generosity of the Movement our Committee on Recruiting occupies a room and receives the facilities of the files, the shipping department and the friendly help of all the members of the staff of the Movement. Nevertheless it does not yet appear that practical arrangements of a permanent character can be made with the Student Volunteer Movement, owing to (a) its long established habits and customs, being now more than thirty years of age; (b) its seeming conviction that the Home Mission appeal and the Foreign Mission appeal are essentially different, in degree of urgency, in the measure of spiritual commitment, and in the character of qualifications and training required; and (c) its organization, as largely composed of students, who are themselves the volunteers. Prospects are encouraging, however, that a larger combination of all recruiting agencies may be made, which will include the Student Volunteer Movement, the Home Missions Councils and Boards, the Young Men's Christian Association, the Young Women's Christian Association, and the Council of Church Boards of Education. This larger synthesis is very much needed. Were there no imperative reasons within the circle of Christian organizations, there are arising with a compelling necessity two dangers, threatening the diminution, if not indeed the cessation of the supply of recruits for all missionary and Christian service. One of these dangers is found in the attractive persistence with which business is now organized for the purpose of captivating, early in their educational career, the best qualified and the most efficient young men for business careers, in the great corporations, many of which are world-wide in the reach of their activities. The other peril arises out of a confusion of plans and purposes and a jargon of appeals which threaten educational institutions. Unless the approach to these institutions is made in some unified and coöperative manner, it is likely soon to happen that the doors of these institutions, particularly those which are not under the control of the Church, will be closed against all comers who seek to present the appeals for benevolent and Christian service. The future of the Church and of all her departments of work—Home and

Foreign—depends upon keeping up an adequate supply of properly equipped young life for the diversified ministries of the Church in all parts of the world. The Interchurch World Movement, through its Life Enlistment Department, undertook to do what no other agency has yet done, carry this appeal of Christian service, not only to the higher institutions of learning, but down into secondary schools and back to the home itself, where most of the determining decisions of life are made. The best results of the endeavors which we may make in this field this year, or next year, will not be disclosed in the year following; but will come to light in the not distant future—of five years, ten years, and further ahead. If we build well for the future, we must do this fundamental work now. I cannot too highly commend the judicious, statesmanlike services of Rev. William S. Beard, loaned by the Congregational Home Missionary Society, and of his associate and assistant, Rev. Jay S. Stowell, who have been giving attention to this subject. It seems highly desirable that work in this department be continued for the year to come. It may be wise in the near future to hold conferences of homeland volunteers.

14. The Interchurch World Movement gave us at the beginning of the year great hopes and expectations. In the middle of the year these hopes and expectations were suddenly shattered. The impartial historian in years to come must record the fact that the Home Missions Council, organized as it was, fortunately with a small reserve fund of about $10,000 in hand, which had come to it largely through a grant of the Board of Home Missions of the Presbyterian Church, U. S. A., for after-the-war ministeries, was prepared to take in hand and salvage from the wreck, the most important parts of the survey material in the Home Mission field. This it did in an unostentatious but effective way. Important staffs were kept together; survey material, scattered all over the country, was either physically assembled, or listed, and thus made available in the hands of proper custodians; compilation and tabulation of data was continued; and in the meantime all of these results as they were completed in workable parts were made available to national Boards, local federations, mission societies, social benevolent organizations, pastors and individuals. The results in the direction of practical utility are, I believe, astonishing, when we take into account the almost stupendous character of the organization which collapsed, the financial disaster in which most of the Boards and agencies have been involved, and the

disturbed condition, both mental and spiritual, of the persons concerned. It is, I think, not in the least boastful to say that during the last six months of 1920 the Home Missions Council, because of its efficient committees, its close co-öperation with the Council of Women and the developments during recent years, has stood as a kind of Gibraltar of Strength in the midst of tides and currents which have been flowing one scarcely knew whither. Perhaps this element of steadiness and stability has been the greatest contribution which the Home Missions Council has been permitted to make to the cause of Christ in America at any time in its history.

Our Unfinished Tasks

Our unfinished tasks are numerous. Indeed none of our tasks are at an end, for we are in the midst of a moving stream of time, men and destinies. But I wish to point out just a few of the significant problems just ahead, to which we must address ourselves.

1. There is the realm of missionary education. After a career of significant usefulness, the Missionary Educational Movement finds itself challenged as a separate movement. Other agencies have arisen in this same field which are more closely knit into the organizations of the Church. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions are preparing and publishing the text books in their respective fields for missionary study. We must consider in the light of present conditions and present needs whether our Council, and the Boards which we represent, can best promote missionary education through the separate Movement, or through some combination with the women's organizations, or by the formation of some other agency.

2. The whole field of publication and the promotion of interest needs re-studying, and possibly there should be a reälignment of interest, a re-grouping of agencies. The fields which are variously known, with a somewhat different meaning in the minds of different men, Christian Education, Religious Education, and Missionary Education, are almost uncharted. Probably we should look to the Federal Council of the Churches of Christ in America, to furnish guidance in a central way for investigations which will cover and correlate all interests and all agencies in these several inter-related and over-lapping fields.

3. The whole question of Christian coöperation in the largest sense, not to use the term Christian Unity, is necessarily before us. It has been approached in the past from not less than six points of view: (a) the Federal Council of the Churches of Christ in America, which by reason of the ecclesiastical commitments made to it and its more than twelve years of continuing history is entitled to first mention and the central place; (b) the World Conference on Faith and Order, which seeks an almost idealistic inclusion of doctrines and polities; (c) the American Council on Organic Union, which will probably be remembered as a testimony in the accumulating mass of evidence, that Christians feel constrained to discover and to manifest the body of Christ; (d) the Interchurch World Movement, which without actually confessing it nevertheless undertook to consolidate us all in a single, coördinated regiment for advance upon unoccupied territory; (e) groups of specialized workers like this Council and similar organizations, which within areas clearly defined assemble workers for exchange of ideas, assimilation of plans, and allocation of responsibility; and (f) Community Churches, variously constituted, but all expressing the conviction which the man who may now be called the "average" Christian, firmly entertains—that they who are Christ's must worship together, and must work together, in communities which are not large enough for what has been called "The luxury of sectarian division." We in the field of Home Missions are confronted by the problems of the Community Church, for which we have no adequate program, if we adhere solely to the old-fashioned sectarian distinctions; and above us and beyond us is the compelling appeal, particularly after the experiences through which we have passed with the Interchurch World Movement, of correlating and combining for the larger tasks for which no one single part of Protestant Christianity by itself is adequate, in the assimilation of the hordes of strangers who come to our hospitable shores, in the salvation of the multitude of rural workers, who are scattered all across our broad states, and in the redemption of the cities which so largely hold the purse and the power of this great country.

Just ahead of us is the practical question whether we as one of six or seven great inter-Board agencies can work out with the Federal Council a plan by which we all together may better represent American Christians, and may better correlate their various organizations for greater efficiency.

The Character of the Home Missions Council

The Home Missions Council is not an overhead organization. It is simply the common meeting ground of the Boards, in the person of their secretaries, their staffs, and their managers; where experiences and plans are interchanged; sentiments are formulated which pertain to all; a distribution of responsibility is made among those who will join in common tasks; and only those things are done which the constituent members wish done, and are not themselves doing, or are unable to do alone. An exact definition of these tasks, which should be undertaken by the Council, because none of the Boards are now doing them, or if doing them, cannot do them as well singly, is difficult, and will vary from year to year. What the Council shall undertake to do must be determined by the Council itself, in view of the wishes of its constituent Boards. It is not for the Executive staff, nor for any of its committees, to determine, unless instructed thereto. In our present meeting we are confronted with the question in several forms—How much shall be undertaken by the Home Missions Council in behalf of the Boards, because the Boards deem this the more economical and the more efficient way of action? or—which is but another way of putting the same question—How large an assignment of a task to one or more Boards may be made, which will be performed in the interests of all the Boards, in the benefits of which all of the Boards may share? This is a problem in Board-altruism. Are the Boards better prepared to contribute money for certain common interests, or to contribute the service itself which may be distributed among those who have the common interests? Upon the answer to these questions depend the program and the budget of the Home Missions Council for the ensuing year.

May the Good Spirit of our Heavenly Father continue us in the rich fellowship, which we have thus far enjoyed, and enable us with patience and with courage to do all the tasks which He would have us do.

Respectfully submitted,

ALFRED WMS. ANTHONY,
Executive Secretary.

New York City,
January 12, 1921.

REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee itself has held but two meetings during the year—on July 9th, and November 3rd.

Immediately following the last Annual Meeting several functions which ordinarily devolve upon the Executive Committee were discharged by the Joint Committee with the Council of Women, which has been called the Home Missions Committee of Review. This Committee has held six meetings—January 29th, February 11th, March 22nd, May 14th, June 7th, and October 29th—the first five of which were almost solely for purposes connected with the Interchurch World Movement:

1. To determine the final make-up of committees representing the two Councils and the Interchurch World Movement.

2. The allocation of the budget which the Interchurch World Movement constructed for the askings in the Home Mission field, and

3. The manner in which the Interchurch World Movement should formulate its Home Mission programs, and report its final conclusions to the Boards.

The last meeting of this Joint Committee dealt with questions of relationship between the two Councils, both for the present and for the future. Including these meetings of the Home Missions Committee of Review, in effect the Executive Committee has been in session eight times. At these various meetings the following actions taken should be now reported:

1. Practically all of the committees of the Council have been made joint committees of this Council and of the Council of Women, and in consequence the activities of the Council have been more closely related to those of the Council of Women than ever before. In recognition of this blending of interest and of responsibility the Council of Women made a grant of $2,000 near the close of the year toward the expenses of the committees.

2. A new joint committee on Mormonism, not listed in the Annual Report, has been set up. This Committee makes its report at this session.

3. The Freedman's Aid Society of the Methodist Episcopal Church, whose application for membership was received in official form after the adjournment of the last annual meeting, has been listed in the Annual Report, awaiting confirma-

tion by this session. The name of this body had been changed during the year to The Board of Education for Negroes of the Methodist Episcopal Church.

4. The relations established with the Interchurch World Movement are so important as to merit detailed statement.

At a special meeting of the Executive Committee July 9, 1920, the following vote was passed:

"Inasmuch as the Home Missions Council has had requests from Departments of the Interchurch World Movement in the matter of conserving some of the work of the Movement of special concern to Home Missions; *Resolved,*

"That it is the judgment of the Executive Committee of the Home Missions Council that the surveys on the home field inaugurated by the Interchurch World Movement should be completed in so far as possible.

"That a Committee be appointed, authorized and empowered to confer with the Committee of Business Men and to establish such coöperative relations as may seem advisable, pending the reorganization.

"That the Committee be authorized to draw upon the treasury of the Home Missions Council in an amount not to exceed $10,000. The Committee appointed was the Executive Secretary, the Treasurer, and Dr. C. E. Burton."

After this action was transmitted to the Business Men's Committee of the Interchurch World Movement the following reply was received from Mr. James M. Speers, Chairman:

"It is agreed:

"1. That, pending the reorganization of the Movement all records and schedules be assembled in the Greenhut Building, as far as possible.

"2. That notice be given to the interested boards and agencies that these records will be open for inspection, study and copying of such materials as may be desired by any coöperating agency or society, with the distinct understanding that nothing is to be removed from the offices of the Movement. In order to safeguard the records, they should be assembled in one place, kept in cases in which they are now so carefully filed, and put in charge of the representatives of the Movement during the ad interim period.

"3. That the privilege of continuing any part of the surveys to be granted to accredited individuals or agencies, both local and national, on condition that such additional work be done without expense to the Interchurch World Movement and with the understanding that the survey material is a property of the Movement. It is further understood that none of the records and schedules be removed from the offices or any depository of the Movement, and that the personnel of those continuing the surveys be mutually agreed upon between the agency concerned and the representatives of the Movement.

"4. That copies and schedules accruing from additional work on the surveys, as well as copies of manuscripts, of reports, etc., shall be furnished to the Interchurch World Movement for their files."

After adopting the foregoing principles the Business Men's Committee passed the following resolutions:

"That the Home Missions Council in accordance with the recent action of their Executive Committee transmitted to the Business Men's Committee in the communication from Rev. A. W. Anthony, be given permission to continue the Home Missions Surveys.

"We desire to assure you of our appreciation of your willingness to further the work of the Home Missions Survey. We are asking the representatives of the Movement, now in charge, to confer with you regarding the details with the full hope that some satisfactory arrangement can be made so that the Home Missions Council may conserve the surveys and at the same time satisfy our obligation to the Interchurch World Movement."

Acting under this authorization the Special Committee carried on work in the following lines:

I. *Town and Country*

A staff of fourteen, headed by Dr. Brunner, was maintained from July 1 till November 15, and since then reduced to ten persons, and largely paid for with funds raised by the Commission on the Church and Country Life of the Federal Council, though still under the direction of the Home Missions Council.

Three objectives have been in view:

1. To complete tabulation and programizing in frontier states (Mountain Range states).

2. As soon as possible to complete by states, and first that state which has an organization ready to use the material, data within state limits, reported and programized with reference to state organizations.

3. Next, to compile collateral data of two groups:
   a. Distinctive Home Mission subjects.
   b. Subjects of a broader range, sociological and other.

II. *Cities*

Miss Merle B. Higley has been and still is in charge of this material, engaged

1. In preserving, and making available for reference, to all who may apply.
2. In answering correspondence and inquiries.
3. Receiving and filing some material which still comes in.
4. Compiling data, and culling out valuable information.

III. *Negro*

This material, broadly speaking, lay in three groups: (1) Specially compiled by the Negro Survey; (2) Scattered in the Town and Country Survey; and (3) embodied in some of the City Survey material. Dr. George E. Haynes has been engaged on part time for two months with a small staff of workers, making available this material:

1. Covering seven typical counties in three southern states.

2. Presenting a fairly complete statement of the Negro educational situation.

IV. *The Indian*

This material is still cared for by Rev. G. E. E. Lindquist, of the Y. M. C. A., and has special value in the following directions:

1. Disclosing unoccupied, or inadequately cared for, areas and tribes.

2. Progressive methods needed.

3. A comprehensive educational policy, particularly with reference to the changing policy of the Government.

4. A re-study of the religious approach to the Indian, with reference to special literature and special agencies.

V. *Spanish-Speaking Work*

A report entitled "A Study of Mexicans and Spanish-Americans in the United States" has been completed by Rev. J. S. Stowell and published jointly by the Council of Women for Home Missions and the Home Missions Council. This report,

1. Shows the proportions of one of the great continental migrations of recent years.

2. Shows where and how the Christian Church is meeting this northward moving stream, and opens the way for programizing which was attempted by conferences held in the Southwest, October 6-10, 1920.

VI. *Oriental Work on Pacific Coast*

This material has been assembled with considerable completeness. It was made available to conferences of Home Mission agencies in Los Angeles October 13, and in San Francisco, October 14 and 15. The term Oriental is used to include the Chinese, the Japanese, the Hindus, Koreans and Armenians.

VII. *Migrant Groups*

The Council of Women for Home Missions conducted this past season fruitful experiments among cannery workers. The Home Missions Council made a small grant of money, and obtained from the Presbyterian Home Mission Board the loan of the services of Rev. T. H. Simpson for the continuation of studies of conditions in lumber camps. A conference early in the coming year on the Pacific Coast, which it is hoped to hold, will have this material in hand.

VIII. *Foreign Language Literature Studies*

This has been carried on under the direction of a joint committee, representing the Sunday School Council of Evangelical Denominations (composed of denominational publishing houses) and the Home Missions Councils. The following results have been accomplished:

1. A complete study of the educational material (for Sunday Schools) has been made, and is ready for publication.

2. A study of general literature (tracts and periodicals) has been made, and is also ready for publication.

3. Seventeen manuscripts, covering racial groups in America, have been prepared by competent authors, and are for the most part ready for publication. After editorial revision, already provided for, all may be published.

4. A permanent joint committee representing the Sunday School Council, the Home Missions Council and the Council of Women for Home Missions, has been set up for mutual conference and action in this general field.

5. A permanent Bureau of Information has been established to preserve and continue up-to-date, the material in this broad and important field, and have it ever available for use by interested parties. The Board of Home Mission and Church Erection of the Methodist Episcopal Church generously provides the staff and the office. Other expenses will be borne by joint arrangement.

IX. *Home Land Volunteers*

The Committee on Recruiting of the Home Missions Council has inaugurated a plan of coöperation with the Student Volunteer Movement, and the Collegiate Departments of the Y. M. C. A. and Y. W. C. A. for conducting, in adequate manner, the campaigns for Life Enlistment of young people. These plans will conserve so far as may be, the good results of the Life Enlistment Campaign of the Interchurch World Movement.

Since early in May the Congregational Home Missionary Society has loaned the services of Williams S. Beard, who has given thoughtful, personal attention to all phases of this subject, and has presented a report, outlying methods and policies for the future. An office has been maintained in connection with the Student Volunteer Movement. From October 1, 1920, Mr. Beard was not able to give more than one-quarter of his time to these subjects. The Committee authorized the employment of Rev. J. S. Stowell until the Annual Meeting. Mr. Stowell began his duties September 27, 1920.

X. *Alaska*

The Interchurch World Movement left in our hands a report upon Alaska, which represents a compilation of data, gathered from material here in the East. The question of making a fuller survey in the summer of 1922, in coöperation with the Boards of the Presbyterian Church in U. S. A., will come up later for decision.

XI. The Home Missions Council is interested in preserving, as a suitable working reference library, all of the material—Home, Foreign and Educational—which has been gathered by the Interchurch World Movement, for permanent use. Some attention is now being given to this matter. It is anticipated that satisfactory arrangements can be made for combining with the Foreign Missionary Conference in the maintenance of one Missionary Reference Library.

The Treasurer's report will show the cost of maintaining these several departments.

5. As authorized by the Executive Committee the following conferences were held in the fall, under the supervision of the Associate Secretary, the fruitful results of which appear in the reports of several of the committees:

On Indian Work, for Secretaries, September 28th and 29th at Wallace Lodge, Yonkers, New York.

On Spanish-Speaking People, for workers and Board representatives, October 6th to 10th, in Albuquerque, El Paso, and Tucson.

On Orientals, for constructive program, in Los Angeles October 13th, and San Francisco October 14th and 15th.

On Mormonism, a conference with representatives from Utah at Salt Lake City, October 17th and 18th.

Respectfully submitted for the Committee,

ALFRED WMS. ANTHONY,
Executive Secretary.

* * *

REPORT OF THE ADMINISTRATIVE COMMITTEE

The Administrative Committee has held eight formal meetings, during the year, and several other meetings and conferences. Its activities have related to the following subjects:

1. It has advised the Executive Secretary relative to office administration.

2. It has planned with representatives of the Council of Women for the closer coöperation which has been enjoyed through the year, and the continuance of the same.

3. It has received reports from the Sub-Committee on Interchurch World Surveys, and has advised relative to this work.

4. It has appointed representatives of the Home Missions Council for the important conferences which have been held with the Committee on Reörganization of the Interchurch World Movement; with the Federal Council of the Churches of Christ; with the other Inter-Board Agencies; with the Missionary Education Movement, and similar bodies.

5. It has fixed the time and place of the Annual Meeting, and arranged for the program.

6. It has made tentative plans relating to the program and budget of the Council.

Respectfully submitted,

ALFRED WMS. ANTHONY,
Executive Secretary.

TREASURER'S STATEMENT

Year ending January 12, 1921

RECEIPTS

Balance, January 12, 1920	$ 15,030.32	
Received from Boards (apportionments)	10,950.00	
Received account special work	6,300.00	
Received for literature	876.46	
Received account Annual Meeting	39.70	
Received interest on deposits	157.44	
Received account Interchurch surveys	535.00	
Received Special for Gov. Indian School worker	1,117.00	
Received refund on expense account	50.00	
		$35,115.92

EXPENDITURES

Regular Account—		
Executive Secretary's Salary	$ 5,000.00	
Office assistant	1,575.00	
Stationery, postage and office expense	822.55	
Executive Secretary's travel	203.01	
Office Rent	1,045.50	
Expenses Annual Meeting	273.68	
Annual Report	1,627.15	
Literature	1,731.73	
Publicity Committee	1,310.63	
Rural Committee	122.87	
Treasurer's Office	80.00	
Indian Committee	119.08	
Negro Committee	92.09	
Immigrant Christmas	50.00	
Exchange on checks	12.00	
	$ 14,065.29	
Special Account—		
Recruiting Committee	$ 2,036.79	
Associate Secretary's Salary	4,000.01	
Office Assistant	906.00	
Office Expense	238.98	
Associate Secretary's travel	538.79	
Spanish-speaking conference, etc.	93.35	
	$ 7,813.92	
Interchurch Survey Account—		
Rural Survey	$ 7,817.37	
City Survey	755.00	
Foreign Language Literature Survey	246.80	
Mexican Survey	460.00	
Negro Survey	1,093.74	
	$ 10,372.91	
Total Expenditures		$32,252.12
Balance, January 12, 1921		$ 2,863.80

Of the above balance, $1,177.00 is specially designated for a worker in Government Indian Schools, leaving the available balance $1,686.80.

Respectfully submitted,

WM. T. DEMAREST, *Treasurer.*

CENTRAL COMMITTEE ON ALASKA

During the past year the Associated Evangelical Churches of Alaska, as an organization, headed-up in its central committee, has been functioning efficiently and satisfactorily. The best of good feeling, and a cordial spirit of coöperation prevail among all of the Christian agencies doing work in Alaska.

At the time of our last Annual Meeting the Interchurch World Movement was planning to send special representatives into Alaska for the purpose of making a comprehensive, first-hand survey; and of preparing pictures and exhibits which could be used in missionary propaganda. But these expectations could not be fulfilled. Instead, the Interchurch World Movement has made a compilation of data, historical, social, and religious, covering the entire territory. Copies of this compilation in manuscript form have been furnished to the Boards.

The following denominations conduct work in Alaska, either through their general Home Mission Boards, or through their women's organizations, or both: The Baptist, the Congregational, the Disciples of Christ, the Methodist Episcopal, the Presbyterian in the U. S. A., the Protestant Episcopal, the Moravian, the Friends, and the Augustana Synod of Lutherans. Reports from these several denominations indicate a continuation of former plans and projects, and a gradual expansion into unoccupied territory, with an enlarged ministry to the natives, particularly in the direction of medical and hospital services. The epidemic of two years ago swept through Alaska, especially along the coast, with extreme virulence, in some instances taking off nearly all of the parents. The hospitals and orphanages of mission stations have, in consequence, been heavily taxed in caring for the children.

The extent of coöperative action in this far-away field may be seen in a recital of the following concrete instances:

1. Owing to reasons of convenience and of economy of administration, the mission station at Cape Prince of Wales, on the Seward Peninsula, has been transferred by the Congregationalists to the Presbyterians; and in connection with an enlarged work which the Presbyterians have undertaken at this station a physician, who is also an ordained clergy-

man, and his wife, who is a trained nurse, are already on the field.

2. Presbyterians and Methodists have had preliminary correspondence relative to an adjustment of their responsibilities and their work in the two communities of Fairbanks and Skagway.

3. The Friends and the Episcopalians are planning a conference with respect to the extension of their work from different directions into the Kotzebue District, in an area in which, without mutual understanding and good will, conflicts of interest would arise.

4. The Baptists have laid a program of adequate service in the Kenai Peninsula; and yet are raising the question whether they, or one of the other denominations now working in that area for the white inhabitants, should not, in the interests of economy and good will, care also for the natives of the district. A special conference has these matters under advisement.

5. Following an allocation made to them, the Presbyterians are planning to explore an area south of the Kuskokwim Valley; and to re-open a station on St. Lawrence Island.

It has been gratifying during the year to have men who are not directly connected with missionary work turn to the Home Missions Council, and the Central Committee on Alaska, for assistance in promoting better social and moral conditions among the people of the territory. Through reports made to the Executive Secretary by a gentleman traveling to Alaska in June, information was passed on to the proper government officials, which stopped an elaborate system previously carried on of smuggling from Canadian territory into Alaska large quantities of liquor, contrary to law. The information given was explicit as to the time, place, and persons involved. A letter of September 18, 1920, from an official of the Government, contains the following statement:

"You are advised that the Department is in receipt of a report from its Special Agent in charge at Seattle, based on a thorough investigation of the matter by him, which substantiates in a large measure the statements made in your letter, and shows that the services of the Master of the vessel have been dispensed with, ... by reason of the facts developed during the inquiry; and that all of the facts

have been reported to the United States Attorney, in order that he may present the matter to the Grand Jury, if he thinks proper."

Through information which has come to it, from non-missionary sources, your Committee has been able to confer with the proper government officials relative to the failure of justice in some instances where adjacent judicial districts prevented the execution of legal processes across the boundary line which divided them. In one instance at least, following our correspondence in this matter, the Government appointed officers empowered to serve processes in more than one district, thus preventing evasion of the laws by shifting from district to district.

The territory of Alaska in its diversified interests comes under the authority and control of different Departments of the Government; and being, as it is, far from the seat of Government, is subject to confusion and mal-administration arising from conflict of interests and authority, if from no other cause. A careful investigation is now being made of these conditions, with a view to suggesting improvement and relief.

Respectfully submitted,

PAUL DE SCHWEINITZ, *Chairman.*

CHURCH BUILDING

The Committee on Church Building, in its report last year, recognized "the need of the publication of a manual of plans for model church buildings suited to modern needs." This need had been expressed at practically every annual meeting for several years. In recognition of it, the report "was adopted with a request to the Committee to issue a book on Church Architecture during the year." In accordance with this action, at the Committee meeting, held in New York on March 18, 1920, the printing of such a manual was duly considered and a preliminary outline agreed upon. The task for the preparation of the proposed manual was assigned to the Rev. George R. Brauer, Treasurer of the Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the U. S. A., who attended the meeting as the representative of Rev. Dr. David G. Wylie. An Editorial Committee was also appointed to work with the Rev. Mr. Brauer and give such counsel as might be required in its preparation. The manual is now completed and ready for distribution at a nominal price.

Your Committee was uncertain as to the method of financing it. In order that there might be no delay, nor embarrassment, 4,500 copies were ordered with the understanding that the forms were to be held intact until after the annual meeting of the Home Missions Council. This will enable the Council to ascertain its needs and order sufficient additional copies to supply the same. The Presbyterian, Congregational and Reformed Church in the U. S. have agreed to be responsible for the first edition, as ordered, and have further agreed to take 3,000 copies for their own distribution. This leaves 1,500 copies to be sold by the Home Missions Council. The income from these is to be returned to the three underwriting Boards. The manual, therefore, is issued without expense to the Home Missions Council, which, however, should be responsible for any additional copies that it may require.

In submitting this manual, we recognize its incompleteness. It is not as complete, nor as imposing as we might desire, but, nevertheless, it is gratifying that a beginning has been made. Suggestive plans for churches and Sunday Schools are fairly well provided to supply the needs of the average Home Mission congregation. In the selection of them, the requirements of the village, city and rural churches

were duly observed. Any one of the architects—to whom we are indebted for the cuts and designs—will, of course, be willing to make such changes in their plans as may be needed to meet the local requirements of any community.

It was deemed advisable to omit plans for parsonages or manses, because of the variety of opinions as to the accessories and arrangements to make a comfortable and complete house. No two persons have exactly the same ideas. Because of this, and because good architects for dwelling houses are to be found in every community, the Committee felt that suggestions along this line would be more or less superfluous. In the erection of churches, however, we agreed that certain lines and types of architecture ought to be observed, and for that reason, have devoted practically the entire manual to this class of buildings.

Community Houses we were not so sure of, and have, therefore, included a few types only. Most of the church plans, however, can be so modified as to provide for the social side of all congregational activities, except, perhaps in the larger community centers. Your Committee did not consider those needs, but confined its efforts to the more modest types of buildings—such as could be recommended to mission congregations whose incomes are more or less limited.

In the report of the Church Building Committee as submitted and printed in the proceedings of 1916, we have a fine and exhaustive history of the development of the Church Building Departments maintained by the constituent Boards of the Home Missions Council. It is the opinion of the Committee that the data contained in said report should be brought up-to-date during the coming year, and in support of this, we quote the last paragraph of that report:

"One cannot read the stimulating story of the development of this specific work in many denominations without recognizing the tremendous impetus which it has given to larger Christian Service in all lines of missionary endeavor. The Home Missionary work has been enlarged and strengthened by means of it, and it provides sources of supply for all Foreign Missionary work. This Church Building work has contributed to the increase of church power; has accelerated the progress of the group of churches heartily engaged in it, and has equipped them for the larger work of the Kingdom which they are all seeking to do. Generous individuals, as well as churches, have opened their purses and given munificent donations to place shrines of worship in the neediest corners of the land, and to make the temple of God a greater power than ever to save the republic and save the world. We cannot doubt that this work will steadily grow through the years, and will be an increasingly important factor in spreading the gospel of Christ throughout the world."

In confirmation of this steady growth of the work, your Committee was confronted with an unusual proposition at its meeting on November 26, 1920, when it was asked to provide in some way for the erection of a Protestant church building for the use of Protestant Indians attending school at the Sherman Institute, Riverside, Cal. Next to the Haskell Institute at Lawrence, Kansas, the Sherman Institute is the largest government non-reservation Indian School in the country. On March 2, 1919, there were 672 (about 100 more now) registered pupils, 418 of whom were registered by their parents as Protestant. A Catholic church building on ground adjoining the government school building, is the center of religious life and instruction for the Roman Catholic Indian boys and girls, under the direction of an active, efficient priest. The Protestant forces at Riverside have purchased a site for a Protestant church in a location fully as strategic for usefulness as that of the Roman Catholic. They propose the construction of a church building to cost $18,000. They can raise $12,000 locally, and ask the various denominational Boards of Church Erection to coöperate in furnishing the balance of $6,000. Your Committee agreed to recommend through the Home Missions Council, to the Boards of Church Erection having membership in the Home Missions Council, that they apportion this amount between themselves and each board furnish the necessary amount for this pressing need, and further that the Chairman of the Church Building Committee and the Executive officers of the Home Missions Council, be authorized to carry out the terms of this recommendation in behalf of the coöperating Boards.

The recommendations of the report are:

1. That the Executive Secretary of the Home Missions Council be authorized to take orders for the Church Building Manual, and order a sufficient number of copies to fill the same.

2. That the Church Building Committee, for the ensuing year, be requested to complete the history as embodied in the report of 1916, by bringing it up-to-date.

3. That the recommendations in reference to coöperative work among the Indians at Riverside, Cal., be submitted for your consideration.

Respectfully submitted,

JOSEPH S. WISE, *Chairman.*

CITIES

The Evolution of the City

The composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city: the rural emigrant is the result of the first; the foreigner of the second and the indigenous city folk of the third.

The task of the Church in appealing to these different groups is as much a psychological problem as it is a social, economic, moral and spiritual problem. The thing which most differentiates these three groups is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situations and facts are the result of these traditional viewpoints.

In the evolution of the city several great forces are working which have a bearing on the success and progress of the Church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living and customs. The alien becomes "Americanized," the countryman learns city ways and all tend toward the city type.

Ideally, the Church is a type-making force, emphasizing its idealism and the brotherhood and spiritual unity of mankind. Yet, in becoming more or less of a "class" institution the Church has fallen short of its opportunity and its ideals. How can it become the great unifying element in the American city?

In the evolution of the city, people of like interest are drawn together. Thus communities and neighborhoods take on a definite character. In the commercial world the wholesale business and the retail business are segregated; different trades are segregated along certain streets; races are segregated in a "Black Belt" or a Chinatown"; linguistic groups into Italian, Polish, Russian or Yiddish colonies; economic groups are segregated—the poor in the slums, the rich in

the suburbs. This process of segregation results in the complexity of the American city. As a result the Church is confronted with the task of ministering to many different kinds of communities.

The rapid growth of city population and the consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the Church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches of the city concentrate on a common program, unselfishly working for the lifting up of humanity.

Given a coördination of all these forces, a coöperating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the Church of Jesus Christ.

The Number of Cities

Total number cities over 5,000 population, U. S. (1917)..	1,181*
Population of these cities (1917 estimate).....	29,817,727*
Number of Protestant Churches	108,336*
Membership of these Protestant Churches	9,774,394*
Religious expenditures (Protestant 1916)	110,660,396*

In the following 73 cities in 27 states, *field work was completed* in certain sections on one or more of the various surveys, under the direction of the City Survey Division. This material is on file in the locality where it is accessible to those individuals and agencies properly qualified to use it. In many cities, survey activities are being continued and some of the material analyzed and published, such as the study of Rankin, a section of the Metropolitan Survey of Pittsburgh.

* In Cities exclusive of those in the New York Metropolitan area. The Interchurch World Movement conducted surveys in 357 cities, with the co-operation of 23,703 workers.

States	Cities	States	Cities
Alabama	Birmingham	Maryland	Baltimore
Arizona	Phoenix	Massachusetts	Boston
Arkansas	Little Rock	"	Brockton
"	El Dorado	"	Fall River
"	Hope	"	Lawrence
"	Hot Springs	"	Haverhill
"	Pine Bluff	"	Springfield
"	Texarkana	"	Taunton
California	Fresno	Michigan	Detroit
"	Los Angeles	"	Flint
"	San Francisco	Minnesota	Minneapolis
Colorado	Denver	"	St. Paul
Connecticut	Bridgeport	"	Winona
"	Hartford	"	Bemidje
"	New Britain	Missouri	St. Louis
Florida	Jacksonville	New York	Buffalo
"	Tampa	" "	Rochester
"	Pensacola	Ohio	Akron
Georgia	Atlanta	"	Athens
Illinois	Chicago	"	Barberton
"	Normal	"	Cleveland
Indiana	Indianapolis	"	Cincinnati
"	Marion	"	Columbus
"	Whiting	Oregon	Eugene
"	Muncie	"	Portland
"	Lebanon	Pennsylvania	Pittsburgh
Kentucky	Louisville	"	Erie
"	Owensboro	Rhode Island	Providence
Louisiana	Hammond	Tennessee	Nashville
"	Baton Rouge	Texas	Fort Worth
"	Alexandria	"	El Paso
"	Crowley	Virginia	Norfolk
"	Jennings	"	Richmond
"	Lake Charles	Washington	Seattle
"	New Orleans	"	Tacoma
"	New Iberia	Wisconsin	Milwaukee
"	Ruston		

The Status in the Household—Block Survey of Greater New York, July 1, 1920

A. *Division of territory.*

Districts	*Sections*
Manhattan	10
Queens	5
Bronx	8
Brooklyn	13
Richmond	2
Nassau County	1
Rockland County	1
Westchester County	1
New Jersey	1

Total Districts 9, Sections 42.

B. *Districts ready for follow-up and programizing.* Field work, lists, maps and analysis complete.
Queens—Kew Gardens (no maps); Brooklyn—Greenpoint; New Jersey—Kearney Arlington (no maps); Perth Amboy (no charts).

C. *Districts where maps and analyses should be made of data collected.* Field work is complete for follow-up and programizing.
Manhattan—Times Square, 43-55 St., 6th to 9th Ave.; Harlem—117-130, Lenox to Park, 110-165, 8th to River, 130-146, Seventh and Lenox; New Jersey—Hoboken.

D. *Districts where field work should be completed, mapped, analyzed, and used for follow-up and programizing.* Field work is almost complete, lists and some maps have been made.
Manhattan—Greenwich; Brooklyn—Park Slope.

Districts Where Field Work Was in Progress

Times Square—District, 28-48th Park & 8th Avenue, block survey complete 100 blocks; household cards 5,464 families; 13 Protestant churches, 4 Roman Catholic, 2 Synagogues; total members 20,074; 45 theatres and motion picture houses.
Concrete results—District, 43-55 6th to 9th, at request of old Union M. E. church.
Immediate problems—Tabulated data obtained in survey completed for second district which is on file at old Union M. E. church just off Broadway to conserve results for use this fall.
District, 28-48 Park and eighth, 100 block survey cards, lists of churches, pastors' names; 5,464 household cards and membership. Detailed maps of agencies and nationalities.

Harlem—District, 119-130 St., Lenox to Park, 29 blocks; household and block survey.
District, 110-165 St., 8th to river, 80 blocks complete; 18,500 household cards.
Not canvassed blocks, 145-156 *Catholic*; 112-119 Fifth to Third *Jewish*; 109-129, Third to river *Italian* and *Hungarian*.
Negro, 130th-140th Street.
Concrete results—Household survey complete cards on file. I. C. W. M. lists of every unchurched person given to 7 Protestant churches; 18,500 household survey cards; 80 block survey cards.
Immediate problems—Americanization. Teaching English to foreign-born Jews, Italians, Hungarians making no effort to learn English. Women here 50 years and have children as interpreter.
Improvement housing conditions east of Lenox. Negro, mostly Protestant, largest segregation in city, Colored churches very small, not self supporting, *overcrowded*; total population 150,000, seating capacity churches 20,000.

Bronx—District No. 1, 3½ miles square, population 226,000; 28 churches coöperate; 479 block survey; 135 to be completed; membership 8,000; household survey complete for 479 blocks.
Concrete results—Working map in file; 479 block cards on file; H. S. cards on file; lists returned to coöperating pastors.
District No. 2, population 20,000; 23 Protestant churches; total memberships 6,862; 14 blocks completed; 318 to be surveyed.
Concrete results—14 block survey cards; household cards—14 blocks; lists returned to pastors.

Greenwich—640 block cards complete history, 2,832 indust. 357 dwelling ⅔ household survey complete; 153½ dwelling blocks, 203½ W to be canvassed.
Concrete results—640 block survey cards; household cards for 153½ dwelling blocks; classified lists of names, addresses, churches, missions and social welfare agencies.
Immediate needs—Tabulation and wrapping of above data for immedate use by churches and coöperating agencies.

Queens-Jamaica—282 blocks completed, 25 partially complete of 1,169 blocks; household cards complete for 282 blocks; filed in Parish house of Episcopal church.
Concrete results—282 block survey cards; household cards for 282 blocks; lists of churches and non-church members given to each minister.

Richmond Hill—Working map made; some blocks surveyed; volunteer workers enlisted and trained.

Westbridge—Data on file in Jamaica.
Concrete results—Interdenominational Sunday School organized; program of Americanization work.

Woodhaven—Data on file in Jamaica office.

Kew Gardens—Household block and church survey complete.
Concrete results—Number of families canvassed 124; number returning information 103; Roman Catholic 15; Jewish 6; Christian Scientists 4; Greek Catholic 1; Protestant 77 as follows: Episcopal 22, Presbyterian 11, Congregational 9, Methodist 6, Baptist 3, Lutheran 3, Reformed 1; Non-church members 22; children attending Sunday School 33; number who did not 32; number not reported upon 14.
Immediate needs—There is an opportunity here for the work of Americanization as well as the carrying on of a Sunday School and church.

Brooklyn-Greenpoint—Household, block and church survey; complete.
Concrete results—19 Protestant churches; 15,000 families, 65,000 population; 7 schools; complete maps showing for each block; number families, number people, number Protestants, Catholics, Jews; number children attend Sunday School; not attend Sunday School; Pastors lists completed and distributed.
Immediate needs—Follow-up program by churches and social agencies. Excellent spirit and coöperation.

Park Slope—33 Protestant churches, membership 14,000; 104 blocks complete of 340; population 218,000; 15,000 household cards; lists of churched and unchurched given to ministers.
Immediate needs—Completion of field work; follow-up program for day nurseries; recreation facilities and community centers teaching English, cooking and sanitation.

Nassau County—Surveys complete—copy list; 4,000 H. S. cards to be transcribed.
Concrete results—1,200 names of unchurched persons given to ministers from household cards; community church organized in E. Williston and Long Beach.

Richmond—No field work begun, town survey sectioned.
Concrete results—Names of pastors churches in Church Addressed Index file.

Cities and Towns in New Jersey

Bayonne—450 blocks completed; household cards for 450 blocks; names transcribed for coöperating ministers.

Arlington—¾ surveyed, block cards verified, names taken from household survey cards and given to ministers.

Concrete results—Summary in possession of local committee.

Kearney Arlington—40,000 population; block, household and church survey complete.

Concrete results—Lists of unchurched given to ministers of 14 coöperating churches; complete data ready to transcribe to maps.

Orange—Household survey complete; number block survey begun; all churches coöperated.

Concrete results—Data being tabulated.

Hoboken—Block survey complete for 300 blocks; 50 industrial, 250 household, 20,000 household cards; Jew and Catholic churches coöperated.

Concrete results—Complete block and household survey lists returned W. ministers.

Immediate needs—Tabulation and mapping of data described above which is on file in I. C. W. M. adjusters.

Jersey City—395 of 1,300 blocks complete; 30,000 household cards on file; list of names furnished ministers weekly.

Concrete results—395 block cards; 30,000 household cards on file at Y. M. C. A., Jersey City; enlarged maps of sections.

Newark—780 block cards completed in 9 districts; household cards complete for these blocks; ministers in 6 districts had received lists.

Concrete results—780 block cards and household cards for these blocks conflict; maps for sections on file also.

Red Bank—97 of 148 blocks complete; household cards and lists complete for these blocks; material on file First Baptist church.

Perth Amboy—Complete household and block survey; partial church survey.

Concrete results—Block and household cards; maps.

Cities approached, no field work in progress—Crawford, Guttenberg, North Hudson, Summit, Tremday, Harrison, Passaic.

Cities desiring survey in fall—Roselle Park, Lyndhurst, Rahway, Madison.

Concrete Results in Other Cities

ARKANSAS

Hot Springs—Block map of the city.

CALIFORNIA

Los Angeles—156 local church schedules; report of "Russians in Los Angeles"; summary sheets—classification according to faith; report on "The Italian in Los Angeles"; report on "The Italian and Poverty"; report on "The Mexican in Los Angeles."

CONNECTICUT

Elmwood—Tabulation sheets; 1 local church schedule.
Hartford—Report of Hartford city survey; 50 block survey cards; 34 local church schedules; tabulation sheets.
East Hartford—3 local church schedules.
West Hartford—Tabulation sheets; 2 local church schedules; church and Sunday School list classified according to faith.
New Britain—Household survey cards; 7 local church schedules; report of New Britain survey.

COLORADO

Denver—Social study; city wide survey; "The Forgotten Village."

FLORIDA

Jacksonville—Statement to members of council; financial report; summary—classification according to faith; statement of territory not covered by household survey; statement of work accomplished in social survey; report on colored household survey; statistics of colored household survey.

ILLINOIS

Chicago—Study of foreign groups and community studies in 7 sections; study of the pure Russians of Chicago; Assignments and bulletins for community directors; types of reports rendered by community directors; rescue mission work; Norwood Park community studies; Rogers Park community studies; Edison Park community studies; Bloomington and Normal, block, household and local church schedules.

LOUISIANA

Lake Charles—4 section maps of the city; summary of survey classified according to faith showing white and negro population.
Ruston—3 pictures of churches; tabulation sheets; 1 local church schedule.
New Iberia—Tabulation sheets; 11 local church schedules.
Hammond—15 local church schedules; report on "A Social Survey"; summary of survey classified according to faith.
Jennings—13 local church schedules; summary of surveys classified according to faith.
Crowley—15 local church schedules; summary of survey classified according to faith.

MARYLAND

Baltimore—Maps showing buildings.

MASSACHUSETTS

Boston—Maps showing institutions; maps showing Protestants, Catholics and Jews; maps showing nationality.
East Boston—Report of survey.
Brockton—Report of survey; map showing societies, clubs, etc.; map showing playgrounds, etc.; map showing churches.
Fall River—6 local church schedules; block map for typical section; map of city showing location of churches.
New Bedford—Report—"New Bedford Through a Mirror"; Report—"New Bedford as She Sees Herself."
Springfield—29 charts showing membership; 28 local church schedules; map showing churches in the downtown district; map

showing distribution of churches (Protestant and Roman Catholic); map showing ratio of ministers to churches; chart showing annual expenditures of 12 representative churches (two charts on this subject); 3 charts showing capacity and attendance of 32 churches; chart showing location of 11 city and 6 suburban churches; chart showing relation of church corporation to institutional activities of a typical church community; chart showing relation of increase in cost of living to increase in ministers' salaries; chart showing Easter ingathering of 29 churches; chart showing coöperating tonic for churches.

West Springfield—5 charts showing membership; 6 local church schedules.

Westfield—1 chart showing membership; 1 local church schedule.

MICHIGAN

Flint—City map; 10 local church schedules.

MISSOURI

St. Louis—3 sample sheets which were used for recapitulation of survey results.

NEW MEXICO

Albuquerque—Commercial map of city; directory and hand book of First Methodist Episcopal church, 1919; annual report of the city of Albuquerque, N. M., 1917; 9 local church schedules; 6 pictures of churches.

OHIO

Athens—Tabulated report of city survey.

PENNSLYVANIA

Pittsburgh—Tabulation sheets; sample tabulation sheets.

Rankin—Map of borough.

RHODE ISLAND

Providence—32 local church schedules; summary sheets.

East Providence—7 local church schedules; "Facts in Connection with the Household Survey."

Cranston—3 local church schedules.

Pawtucket—5 local church schedules.

Westerly—Map of Westerly and Pawtucket; map of Westerly; summary sheets.

Woonsocket—5 local church schedules.

Use Already Made of the Material

I. City Survey Records and Results in the Headquarters Office and in the field have been in constant use for research reports and current information. Various boards, notably the Baptist and Methodist have urged their local mission representatives in those cities where some field work was completed to utilize and conserve immediately such material as was of value to them. The Church and

Social Service Commission of the Federal Council of the Churches of Christ in America has copied the final index to the Survey Results in the field and headquarters office. Constant correspondence has been carried on with the field in regard to completion of reports, use of material, return of property belonging to local cities, such as maps, financial adjustments with the auditing department and service to cities contemplating surveys notable examples being Honolulu and Mexico City. Typical Community studies have been made by the Architectural Bureau of the American Baptist Home Mission Society, the Church and Social Service Commission of the Federal Council of the Churches, the Survey and individual representatives of denominations.

II. Metropolitan New York Survey, Household, Block and Social Surveys. This material has been in almost daily use since July by representatives of denominational agencies, mission societies, individual churches, college students, social settlements, clubs and federations. An incomplete list of these includes the New York and Kansas City Rotary Clubs, Greenwich House, Spring Street Neighborhood House, New York City Mission Society, First Presbyterian Church, Y. W. C. A., Brooklyn Missions Society, Newark Federation of Churches, American Baptist Board of Promotion, County Welfare Agent, Queens, Students and Teachers, Columbia, Disciples of Christ, State of New Jersey, Department of the East, U. S. A., individual churches and persons from Times Square, Harlem, Bronx, Newark, Hoboken, Elizabeth, New Jersey.

Some Outstanding Facts

"The City Survey results in *Tampa, Florida,* show that 55% of the population are Latin-Americans! that magnificent houses exist for their pleasure and use; that the *mission projects are meager, miserable and inadequate;* that work of the Y. W. C. A. is greatly hampered by lack of funds; that the majority of these Latin-Americans are employed in the tobacco and turpentine industries in which conditions of employment are exceedingly bad. This is the largest single entry port for immigrant Latin-Americans. The problem of migratory labor in the state of Florida offers an excellent field for community work, educational, recreational and religious by the churches of the state."

In Buffalo, Denver, Detroit and Minneapolis, whole *wards* of Polish, Italian, Slavic and other groups are living with no Protestant Church opportunities. In Fresno, California, there are seven thousand unchurched foreigners. In Little Rock, the Survey Field Work indicated that 50% of the population was not affiliated with any church.

East Boston with no recreation facilities, known as the forlorn hope of Boston, developed a sturdy community coöperation among churches and social workers, which should be encouraged, conserved and coördinated into a constructive Christian force.

Woonsocket, Pawtucket, Central Falls, Providence and Westerly, Rhode Island, are industrial centers with a large foreign population, their churches for the most part including *no missions* for the foreign-speaking communities.

The City Survey Director of Springfield, Mass., reported that the Parish map is ready in addition to the graphic study

of the increase of the ministers' salaries for the past five years.

He says:

"Last Thursday night at Westfield, Mass., I had one of the most successful Church surveys in my experience. About forty people were present from the church and were very responsive indeed. I found some very interesting data, perhaps the most interesting one the fact that in the enrollment of the Sunday School of the church today are one hundred and twenty-five Bohemians, a small group of Spaniards and another small group of Italians. The beginnings of the work of this church for the Bohemians dates back many years with an interesting story connected with it. It seems that a Bohemian father was refused burial of a member of his family by his priest, except the priest's fee be paid in advance. He was unable to pay the fee and went to a member of this Protestant church which I surveyed for advice. He was turned over to the pastor, who officiated at the funeral. Because of the difference in the conduct of the priest and the Protestant minister, the interest of the Bohemian group in the town steadily increased. At times in recent years there have been as many as one hundred and fifty Bohemian children in the Sunday School of this church. The present Bohemian children are many of them of the second generation removed from that early incident. To me this is a most significant bit of experience which ought to be valuable to all our churches."

The City Survey Director of Cleveland, Ohio, reports the following:

"From parts of forty-one districts we have drawn off a total of 7,142 unchurched and un-Sunday Schooled, and members with out-of-town letters whose names have been distributed among the pastors.

"Already we are having reports of gratifying results. Ministers have received new members into their Sunday Schools and the names of good prospective church members." He also reports: "City divided into 233 districts distributed among the churches. Canvass completed in 45 districts. Incomplete returns from 49 districts. Tabulation to date shows a total of 7,812 in 'Preference' and 'Attendants' lists; 7,598 in 'No Preference' list; 3,596 non-Sunday Schooled children between the ages of 1 and 17; making a total of 19,006 whose names have been distributed among 225 churches for follow-up visitations.

The Survey Director for New Bedford, Mass., reports four types of problems:

"The primitive Methodist Church, with a large constituency, finds itself removed quite a distance from them and seeks re-location if the survey warrants it. The Friends' Society, comprising a local church and several outside points, has a large amount of property, heavy endowment, and are puzzled to know what to do with their funds which are accumulating rapidly. They also seek to know the community where they are located and by what methods they can expend their money for the general good.

"The survey of the Bethel Seamen's Mission seems to indicate the use of property and endowment to the amount of $100,000 in the midst of a congested and deeply needy dirstrict, for the service of only five men a day during the year. This indicates the necessity of action on the part of the Seamen's Corporation.

"There are also two churches at Acushnet, in the northern part of the city, which are seeking confederation. One of them is strong financially and weak in its constituency; the other is strong in its constituency and very weak financially. As there will be an increase of 5,000 population in that district in the near future, it seems a great opportunity for a church properly equipped and manned.

"We have made a survey of the Charity Organization of the city and shall have some facts to bring forth within a few days. A series of slides are about prepared showing the social centers of the city and the dearth of the Parish houses and facilities on the part of the churches to deal with this phase of modern church work."

The City Survey Director of Fall River, Mass., reports:

"At least three churches are considering re-location, each of them has valuable property which they wish to sell. The results of the survey are expected to give them some important facts.

"The most popular and rapidly growing residence section of the city has no Protestant church within its area. The people living there must go to one of the downtown churches, some of them going a considerable distance by trolley to reach the nearest church.

"Fall River is supposed to be overwhelmingly Catholic, but the results of the survey may show more than one-half are nominally Protestant."

The City Survey Director of San Francisco, Cal., quotes a telegram:

"Returns from survey fifty thousand. Protestant members fifteen thousand, Protestant preference, five thousand, Roman Catholic members seven thousand, Roman Catholic preference one thousand. Six thousand attend Protestant Sunday Schools. *Foreigners without Christian work, seven thousand. Children of Protestants out of Sunday School, four thousand. Children without Sunday School opportunities, six thousand.*"

The City Survey Director of Salt Lake City, Utah, states:

"We have been amazed in certain sections to find such a large Mormon population. In many blocks where there are close to one hundred houses we have found often no more than three 'Gentile' families. Yet the Mormons claim only about forty per cent. of the population of the city."

City Survey Director of Baton Rouge, La., states:

"That Hammond has approximately 5,000 people, 3,855 living within the city limits, the balance in communities close in but not directly in the city, yet called a part of the population; also states

that this city is perhaps the most overchurched city in this state, with a very small average church attendance and an extremely large percentage of Protestants. The survey has proved a revelation to the ministers and in view of the fact that they are planning a number of revivals and an aggressive campaign to follow up in the wake of the survey."

Local City Survey Director, Providence, suggests "two problems which seem to me to be the great handicaps for interdenominational effort in our Metropolitan Providence churches":

"1. The one insurmountable difficulty is of getting all the different denominations to enter any coöperative plan for religious effort. Some will, some will not; individual churches within a denomination will, others will not. Rhode Islanders as a rule consider themselves quite self-sufficient and do not want much dictation from the outside. I am sorry to say that some of our churches have the same trouble.

"2. The conservative unprogressive attitude of congregations and leaders in many of the churches hinder a number of them from making the changes in their policy and programs necessary for genuine service to the community in which they exist. Possibly this problem is a part of the first one.

"Education and persistent patient Christian labor will doubtless accomplish the results in time."

The City Survey Director for Fall River, New Bedford, Taunton, and Brockton writes as follows:

"Had we been able to follow up our work to the point where we could have tabulated and analyzed the results, I am sure that there would have been, in every city, a revelation of peculiar conditions and an opportunity to study practical methods to meet these.

"I am more deeply impressed every day with the idea that the one thing needed more than any other to solve our city church work problems is a thorough, unselfish coöperation of the churches. No mere organization or machinery can take the place of this.

"I have been interested here in Detroit, in seeing the need for this very spirit. There is here one of the most active, best organized and helpful church federations of the entire country. It is drawing together the churches for certain lines of service and enabling them to bring a united force to bear upon certain problems. But back of this there is still the same ambition on the part of the denominational leaders to establish their own churches and build them up regardless of the needs and works of the others.

"In the older cities of New England where I helped in our work there was the same difficulty in a greater degree than in this great western city. Each denomination was willing to use our work to its own advantage but unwilling to work where this was not apparent. This was our weakest point and is the great weakness about city church life.

"We had a great ideal of a united force wherein each member would be willing to work for the good of the cause and for the help of all, but we were dealing with an imperfect human nature

and with ministers and churchmen whose visions were parochial in their limitations.

"I think, perhaps, the federation plan is the most practical and that after a period of education under such a plan, it may be that our churches will realize the need and the power in a real coöperation, not merely in form but in spirit and in fact."

Rochester, New York, reports these problems:

In our downtown district we have eighteen churches, which include nearly all of our strongest churches.

The foreigners in this city have colonized largely.

In the new districts and in some of the old ones, we have the problems of churches occupying the field but not covering it, either through lack of strength or some peculiar theological bias. We have a group of foreign-speaking churches ministering to a very small constituency. The federation is working on plans to give every district a strong, efficient church, and through the Comity Committee distributing them among different denominations. This will mean the clearing of a few small churches whose matters have been problematical.

As to our Sunday School work in Rochester we are in many ways a banner city. Basing our figures on the part of our Household Survey which is already completed, we estimate that 52 per cent. of the Protestant children between the ages of 4 and 18 are attending Sunday School and that the average per organization is 336. Last year, in one section of our city, the schedule of the pupils of one of our junior high schools was so arranged that they could attend a Bible Study class at one of the nearby churches for one hour each week, receiving credit for it on their English. This year another of these week-day Bible schools has been opened in another part of the city so that now we have two and we are hoping for more. This is one of the problems which we are now working on.

A Program For Using Material

I. In the field of *City Surveys* is needed.

- A. A clearing house of information for denominational agencies on city problems, national agencies engaged in local community work in various cities and city survey results and records. This involves a continuous service bureau to utilize fully material collected for advantage of agencies concerned. It would also give advice and instruction to cities desiring to set up surveys.
- B. Analysis and Publication:
  1. Study of Local Church Schedules. More than 1,000 of these are on file in cities like Chicago, Cleveland, Minneapolis, San Francisco, Pittsburgh and others;
  2. Publication of Community Studies.
     a. Forgotten Village of Denver; b. Typical Community Survey with Programizing Method and Results, Chicago.
- C. Preparation of a manual for the study and survey of city problems by local churches.

II. *Metropolitan Survey.*

A. Arranging and advertising the availability, value and use of material collected.

1. This involves permanent exhibit of maps and charts coördinating household and block survey material with social survey in various districts.

2. Giving publicity to churches and social agencies in those districts of a. Kind of material on file; b. Where, when and how it can be used.

B. Analysis and Publication of Results of Field Work where complete.

Recommendations

The Committee recommends that the Council provide sufficient funds to enable the Committee to follow up and complete to a reasonable extent the work of the City Survey Department of the Interchurch World Movement.

The Committee suggests that the work of the ensuing year be clearly defined and specific:

1. There should be a careful appraisal made of the material on hand.

2. Steps should be taken to make the material which is of immediate value available for the cities concerned.

3. And efforts should be especially directed toward working the material into a definite program of service.

Charles A. Brooks,
Acting Chairman,

Merle Higley,
Secretary of Committee.

COMITY AND CO-OPERATION

Everyone of the recurring studies made by this body and by other organizations shows that there are many neighborhoods and many groups of people to whom the Spirit of Christ has never been brought home with persistency and power. Nothing less than Every Community Service on a State-wide scale can compass the great task. It is not only an unfinished task, it is an uninitiated task in multitudes of communities. Bringing the Spirit of Jesus Christ warmly, winningly to bear on every person in every community is within reach, if we all take hold of the job, each group in its own way, having merely eliminated cross purposes and stimulated intensive action. State-wide, Every Community Service is the goal, not only the shining goal but the attainable goal. It rises clear above ecclesiastical pettiness and at the same time transgresses none of the cherished denominational ideals and ways of working. They are the best practical assets of the kingdom of God on earth.

The Every Community Service Plan in the spirit just named was adopted by the representatives of all denominations in Montana now nearly a year and a half ago. Coming together after fifteen months of experience with it, the representatives agreed again in November, 1920, that it is the right way to do and told how they are endeavoring to care for the neighborhoods allocated to each. Some, of course, are more effective than others. The conditions in Montana have been most trying by reason of three and in some sections four years of drought. But no one wanted to give up the honest attempt to carry the active, healing regenerating Spirit of Christ into every community.

The Committee had arrangements well advanced for carrying the plan into another state during the past year, but desisted at the explicit request of the Interchurch World Movement. We reluctantly acceeded to the request, but of course all wished that the ideal of doing something kindred all over the country at once could be realized. We are thrown back, however, on the slower, more democratic way of spontaneous desire and operation in one region after another. The plan of the Home Missions Council conceived and printed long before the Interchurch Movement was broached by anyone, bids fair to be the permanent effective way. Its aims are much less pretentious and are entirely free from the thought of outside control or of a superdenominational organism. But they are every bit as

thoroughgoing in endeavor to reach every soul and every community of souls with the living spirit of Christ.

In spite of the fact that our work is now handicapped by the discouragements growing out of the failure of an apparently somewhat kindred undertaking, negotiations are well advanced for an Every Community Plan in another state in the coming year.

Our ideal is such coöperation in every state in the Union. Our obvious duty is to promote this in every state where the funds of national home mission organizations supply a large part of the missionary money expended. Your Committee hopes that as soon as the movement recovers from the set-back previously referred to and resumes normal headway, it will spread widely and somewhat swiftly.

We recommend that the Committee be instructed to promote the Every Community Service as rapidly as it can be done with due regard to local initiative and to expend the coming year whatever may be necessary.

LEMUEL CALL BARNES,
Chairman.

* * *

HEBREWS

The Committee on Plans and Policies for Hebrews has little to report in the way of constructive advance. We have, however, given some study to the Jewish situation in this country, which has deepened our impression that the Christian Church in America not only has a duty, but a wide opportunity with reference to the Jews just now. Since the signing of the armistice there has sprung up in this country a distinctly anti-Jewish attitude of mind which in some places has developed into a definite propaganda. Jewish leaders are generally aware of this and, naturally, are doing what they can to defend themselves. One noted weekly journal devotes part of every issue to the creation of anti-Jewish sentiment among the American people. To say that all this is merely a reflection of conditions in Europe does not enable us to dismiss it, nor does it make it less dangerous or discreditable to America, or release us from responsibility in the matter. We are not over-stating it when we say that the Jew in America needs a friend now more than he has ever needed one since our nation began. The Christian Church ought to be that friend.

Your committee, therefore, would urge upon the Boards connected with the Home Missions Council, and through

them on the churches which they represent, to put themselves against the propaganda referred to in every way they can and to combat all efforts to create anti-Jewish feeling in this country. We suggest also coöperation with Jewish people and Jewish societies in their efforts to remove misunderstanding, and to create cordial relations between them and the rest of our people.

Early in the past year a communication addressed to the Federal Council of Churches by the Central Conference of American Rabbis was referred to the Home Missions Council and by it to your committee. This communication asked for a conference with representatives of the agencies that were doing or contemplating work among the Jews. This conference was held on March 8, 1920, and after a full and frank discussion the following action was taken:

1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Central Conference of American Rabbis.

2. That we disclaim, and deplore, the use of the term "Americanization" in any case where it is made to mean or to imply, that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews or people of other religions and other races, are not good Americans. No church should use the term "Americanization" as a cloak for proselyting to its distinctive religious views.

3. That we desire to coöperate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

4. That we express the desire for further conferences and continued fellowship.

This conference has led your committee to the belief that larger and more frequent conferences are desirable, at which problems common to both faiths might be discussed with a view to removing the race feeling so frequently in evidence. A good deal of correspondence has followed the conference noted above, but without resulting in definite plans or formal action. The committee recognizes that the time has come when our churches must give more serious attention than they have in the past to race prejudices in order that misunderstandings may be removed and efforts instituted on both sides for the promotion of good will. It has been gratifying during the year to have many Hebrews, both Christian and non-Christian, turn to the Home Missions Council and its officers for information and counsel in matters touching this problem.

The continuance of the committee is recommended in order that it may serve as an expression of readiness on the part of the Home Missions Council to coöperate in all plans to promote better understanding and more cordial relations between the people of Israel and the people of Christ.

Respectfully submitted,

JOHN A. MARQUIS, *Chairman*

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COMMUNITY AND INDUSTRIAL RELATIONS

Owing to the fact that the Industrial Department of the Interchurch Movement projected a program covering the field of Community and Industrial Relations, it was decided at the beginning of the year that our Committee should not actively function but should stand ready to coöperate in whatever ways might be possible with the Industrial Department of the Interchurch Movement. Accordingly, the Secretary of the Committee, the Rev. H. R. Gold, served under the direction of the Interchurch Industrial Department as a community and industrial investigator. As this work was done under the direction of the Interchurch Movement his report was made directly to them. So long as the Interchurch Industrial Department was functioning there seemed to be no need for active service on the part of our Committee. When, however, the Interchurch Movement ceased then the question of future policy arose at once. A meeting of the Committee was called to discuss what this policy should be. We were confronted at once with the fact that the Social Service Commission of the Federal Council was also operating in the same field.

After several conferences with the representatives of the Social Service Commission of the Federal Council of the Churches of Christ in America it was finally decided in the interests of the Church at large that it would be wise to merge the work of the Community and Industrial Relations Committee with that of the Committee on Cities, it being understood that this merger would in no wise prevent the Committee on Cities of the Home Missions Council from carrying on whatever forms of work might be necessary in

the interests of Community and Industrial Relationships. With this understanding we desire to suggest that the Committee on Community and Industrial Relationships be merged with the Committee on Cities in the future policy of the Home Missions Council.

Respectfully submitted,

JOHN MCDOWELL, *Chairman.*

* * *

THE MISSIONARY REVIEW OF THE WORLD

The Standing Committee appointed to represent the Council on the Editorial Council of the "Review" has continued to coöperate with the Editor and Board of Directors to keep the work of home missions helpfully before the readers of the magazine, and to promote the circulation of the "Review". In addition to the regular "Woman's Home Mission Bulletin," edited by Miss Florence E. Quinlan, eight general articles and over seventy news items on home mission subjects, there have been during the year signed articles on Alaska, Frontier Work, Rural and Migrant groups, Industrial Workers, the Jews, Negroes, etc.

So much for the past year. What about the future? This is where we need to survey the situation carefully.

Five years ago plans were made by a group of missionary leaders to take over the "Missionary Review of the World", and to publish it as an independent and interdenominational organ of world-wide Christian missions. There was felt to be a distinct *need* for such a magazine—one that would present the news of *all* fields, and would represent the work that *all* evangelical denominations are doing. The magazine would help to *unite* Christian workers, would *educate* the whole Church and stimulate Christians to more earnest, coöperative effort to accomplish the task before them.

There was no such magazine published in the interest of Home Missions. The "Review" had been established thirty-eight years previously as an independent foreign mission journal, and for twenty-eight years had included *both home and foreign* missions in its outlook and purpose.

The "Review" was purchased from the Funk & Wagnalls Company by friends of home and foreign missions, who

invested $50,000 in the enterprise, not with any thought of financial gain, but purely as a missionary undertaking. An interdenominational Board of Directors was elected and an Editorial Council selected, made up of representatives of the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, the Missionary Education Movement and other interdenominational missionary agencies.

The "Review" at that time, in 1916, had a circulation of 5,027, and was not financially profitable. It was believed, however, that with the coöperation of the Mission Boards, the circulation might be so far increased as to make the magazine self-supporting. It was estimated that a subscription list of even 10,000 would bring an income of $24,000, and that this would make self-support possible. It was hoped and expected, however, that the number of subscribers would greatly exceed this number.

As a matter of fact, the number of subscribers has already nearly reached the 10,000 point—an increase of almost 100 per cent. in four years—and the income last year from subscriptions, sales and advertising, amounted to about $30,000, a very encouraging showing.

On the other hand, while the "Review" has been conducted with strict economy, and considerable money has been saved by printing out of New York, the expenses have increased so rapidly that we face this year a deficit of over $10,000. This is due to the quadrupling of the price of paper, the doubling of other manufacturing costs, the increase in rent and the necessary advance in salaries. The amount of the yearly deficit is small compared with that of many denominational magazines.

In four and a half years we have used one half of our capital in bringing the "Review" to its present point of service. The outlook for prices for the present year is not much more hopeful, and the necessity for conserving our remaining capital so that we shall at any time be able to fulfill all our obligations to subscribers necessitates some immediate action to strengthen the "Review" financially, if it is to continue to serve the missionary cause.

There is no doubt in the minds of the members of the Board of Directors and the Editorial Council that the "Review" is doing a great work, and is more than ever needed in these days of unrest and disintegration. It serves *pastors,*

missionaries and other Christian *workers* of all churches; it unites them in purpose, clarifies their vision, stimulates their zeal and enables them to work more effectively for Christ and humanity. Letters from all parts of the land, from Christians of many churches and walks in life, show that they consider the "Review" as *indispensable* in their life and work.

If this were a commercial enterprise, we would advocate adopting the course followed by many other magazines—*an increase in price.* But this would militate against the usefulness of the "Review", and would deprive of its help many who need it most. It might increase, rather than lessen the problem. There seems to be only one or two ways to meet the present situation—either to raise a fund to *subsidize* the magazine or to secure the practical coöperation of the Boards in so *increasing the circulation* as to enable the magazine to be self-supporting.

The first method is particularly difficult, if not impossible, under present financial conditions. Of course, the problem might be solved if each Board would contribute a definite amount annually to help support the "Review."

The second method seems practical, if the denominational Mission Boards can see the great opportunity offered to promote the cause of missions through the "Review." Several of the denominations have now *no home missionary periodical,* or have one that is either weak or published at heavy expense. By coöperation with the "Review" under some such plan as the one hereafter suggested, a strong magazine can be maintained, with articles by the very best writers and with a world vision that will educate the churches in the most effective way.

The plan proposed is as follows:

1. Let Home Mission Boards and Foreign Mission Boards as well, each agree to take a definite number of copies of the "Review" at wholesale rates. 1,000 copies for twelve months can be supplied at $2,000 a year; 10,000 copies can be supplied at $15,000 a year; 20,000 copies can be supplied at $30,000 a year.

2. These copies can be disposed of to the denominational constituency at retail subscription rates—25 cents a copy, $2.50 a year or in clubs of five at $2.00 each a year. Thus a Board could be reimbursed, and have enough additional

income from sales to pay the cost of promoting the circulation among its constituency.

3. In case any Board wishes special space in a denominational edition of the "Review" it can be arranged at the cost of only about $50 for every eight pages. This would provide room for news, editorials, announcements, brief articles and illustrations.

4. One page of free advertising space might be included in every eight-page form of denominational material.

5. Each coöperating Board would be invited to appoint a representative on the "Review" staff to attend to the denominational material, and to advise as to the general articles and editorial plans.

6. The size and make-up of the "Review" may be altered to meet the needs of the coöperative plan.

The advantages of some such plan are obvious:

(1) It would give the "Review" the needed support by insuring a larger subscription list. At least 40,000 is needed to accomplish this under present conditions.
(2) It would give the coöperating Boards the benefits of the "Review" organization and experience.
(3) It would enable the Mission Boards to put before their constituencies a high class magazine of 1,000 pages a year, at the least possible cost.
(4) It would promote the whole cause of missions by educating the people of the home church, and by giving them a broad missionary outlook.
This would increase their zeal, their sense of responsibility and their realization that they are part of a great, world-wide program for the redemption of mankind.

There has never been undertaken a coöperative magazine movement of this sort that preserves denominational independence and responsibility, and yet promotes coöperation and takes advantage of the stimulus that comes from united effort to accomplish a great, God-appointed task.

Charles L. White, *Chairman,*
Alfred Williams Anthony,
Ralph Welles Keeler,
Committee.

INDIAN MISSIONS

The Joint Central Committee on Indian Missions has been active in promoting the following lines of work during the past year: The survey of the American Indian Field in coöperation with the Interchurch World Movement; allocation of responsibility for Unreached and Partially Occupied Fields among 46,000 Indians in the continental United States; coöperation with other agencies in the suppression of the Peyote Evil; providing for a unified program of religious education in Government Schools under trained directors; emphasizing the need of suitable literature for religious education in home and school; stimulating coöperating Boards and Societies to strengthen already existing mission schools and provide adequate educational facilities for the thousands of children not now in any school; urging the necessity of a strong Sunday School, young people's work and community work among the native churches, mission stations and centers of Indian population; standing as a unit for a native Christian leadership, well trained, and the establishment of a central interdenominational institution for the training of such leaders from all the tribes of the United States and eventually Mexico and South America.

Progress of the Survey

The survey of the American Indian field has proceeded along three lines of research: (1) A study of the mission stations and native churches, their economic and spiritual resources; (2) the Indian Schools, both Government and Mission, their educational status and the opportunity presented for a unified religious education program; (3) a survey of the 147 reservations and other communities where Indians are to be found in any appreciable numbers. Reports are now in from 110 reservations and Indian communities, 274 churches and mission stations, 126 government schools, including non-reservation, boarding, day and tribal, and 16 mission schools. The Indian survey as such is almost two thirds complete.

It is of the utmost importance that the survey should be completed at the earliest possible date. Some of the considerations involved are:

1. This is the first time a survey of such a comprehensive nature has ever been attempted. It is, therefore, a duty we owe to the first Americans to make this data available to Church Mission Boards and Societies, Government agencies, Christian America and the Indians themselves.

2. The Indian population offers a relatively attractive field for survey work because of

a. Location—largely on reservations;
b. Racial and tribal characteristics;
c. Type of missionary and school work;
d. The Government System which has made possible a uniformity of approach in spite of geographical location.

3. To make possible a statesmanlike program of advance (See Recommendations).

Thus far only the data pertaining to Unreached and Partially Occupied Fields (forty reservations) and some of the Government Schools has been tabulated. A great mass of material still remains to be tabulated. As soon as this process is complete the findings should be made available in printed form.

In this connection it should be mentioned that the Wallace Lodge Indian Conference heartily endorsed the completion of the survey by this resolution:

"*Voted,* that we heartily recommend the completion of the Indian survey under the direction of Mr. G. E. E. Lindquist, and refer this to the Joint Committee on Indian Missions; that the Y. M. C. A., Y. W. C. A., Indian Rights Association, and Boards doing work among Indians be called upon to allocate workers and money to insure its full completion as speedily as possible."

Plans are already under way to enlist the coöperation of the above-mentioned agencies and a suggested program of proceedure has been adopted.

Unreached and Partially Occupied Fields

In keeping with the action taken jointly at the last Annual Meeting of the Home Missions Council and the Council of Women for Home Missions there was held at Wallace Lodge, Yonkers, N. Y., September 28-29 a conference to consider urgent Indian needs growing out of the recent intensive survey conducted under the auspices of the Interchurch

World Movement. Official representatives of Boards, and agencies doing work among the Indians were in attendance. Three sessions devoted to reports covering different phases of the needs revealed by these surveys were followed by discussion and recommendations as to the allocation of responsibility. The *need,* the *responsibility,* and the *method* constituted the chief points of emphasis in all the sessions of the conference.

In the Report on the Survey of Unreached Fields it was brought out that forty reservations have been surveyed in eleven states representing an Indian population of 48,833 divided into 52 tribes and tribal bands. Approximately one seventh of the entire Indian population of the United States lives on these forty reservations. Reports were also presented covering the non-reservation Indians of California (14,497) and Nevada (3,000). The term, "Unreached Fields" includes areas where there are (1) Pagan Indians for whom no provision has been made either by Protestant or Roman Catholic missionary agencies, and (2) tribes or portions of tribes *partially occupied* either by Roman Catholics or Protestants, —where the work needs immediate strengthening and where some readjustments as to allocation of responsibility are in order.

In the survey report on "Non-reservation Indians of California and Unreached Fields of Nevada," presented by Mr. M. K. Sniffen, secretary of the Indian Rights Association, who devoted six months to the Indian survey work of the Southwest, these significant facts were revealed:

"Of the 14,497 non-reservation Indians in California 3,653 are reached by Christian missionaries and 10,844 are under no Christian influence. These are scattered over forty counties and divided into three groups: (1) Those who have taken allotment on the Public Domain as homesteaders; (2) those living on small tracts of land purchased for them (in recent years) by the Government, and (3) those without land, who are living in rude shacks, as squatters on the corners or rock piles of the various ranches, or any spot where they can locate until told to 'move on.'

"Among the first class, there is an upward tendency in the matter of improving housing conditions and there is some improvement among the second class. The third class, however, can hardly be expected to make any progress towards permanent home building for obvious reasons. Naturally where housing conditions are poor, health conditions are

deplorable. In some localities tuberculosis and trachoma are very prevalent, and in others there is only a trace of the twin plagues. I think I am conservative in estimating that in class 1 (numbers approximately 3,500 Indians) the percentage of trachoma is .10 and tuberculosis .15. In class 2 (approximately 4,000) the percentage of trachoma is .15 and tuberculosis .20. For class 3 (approximately 6,500 Indians) where sanitary conditions are worse, the percentage for both diseases is naturally higher, probably 20 per cent. for trachoma and 25 per cent. for tuberculosis.

"Of the 3,000 non-reservation Indians in Nevada approximately 10 per cent. are reached by Christian influence. On the Ft. McDermott Reservation, 120 miles from Wimmenucca, there are 323 Indians, but no missionary work has ever been attempted at that lonely outpost of the frontier.

"As the Indian, more and more, becomes an economic factor in meeting the demand for labor on the ranches, the railroads and the other industries, the prejudice now existing is bound to be lessened. If these 3,000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved."

In presenting "An Adequate Program for the Navajos," Dr. T. C. Moffett, Secretary of the Indian Department of the Presbyterian Board of Home Missions, U. S. A., pointed out that this is the largest tribe numerically in the United States (31,500) and occupies an area equal to the size of Pennsylvania. Eight Protestant denominations are at work in 22 stations. The types of work are evangelistic (camp work), educational (four mission schools), medical (6 hospitals and dispensaries). There are 52 white workers and 24 native (some serving part time as interpreters). The great need as voiced by one of the missionaries is "man power and equipment which is woefully lacking." "It is estimated that there are 7,500 Navajo children of school age without adequate school facilities. This is a challenge to Christian America," Dr. Moffett declared.

A Committee on Allocation of Indian Fields was appointed during the Wallace Lodge Conference and was in almost continuous session, studying the fields as presented by the reports referred to above. After careful consideration of all the issues involved, such as the relation of a Church Mission Board now doing work in a particular area to the occupation

of a new field in the same geographical region or the strengthening of certain phases of the missionary program, the following report was submitted and adopted: *

	Name of Reservation.	Population.	Allocation.
1.	Colville (Wash.)	2,518	Meth. Epis.
2.	Quilieute (Wash.)	209	Meth. Epis.
3.	Scattered Bands in Puget Sound Region, and under jurisdiction of Tulalip Agency..... (For readjustment and allocation in fields)	2,184	Meth. Epis. Presby., U. S. A.
4.	Grand Ronde (Ore.)	335	Meth. Epis.
5.	Coeur d'Alene (Ida.)	760	Meth. Epis.
	Kalispell		Meth. Epis.
	Kootenai		Meth. Epis.
6.	Flathead (Mont.)	2,526	Baptist
7.	Tule River (Cal.) ..... (Work among non-reservation groups in following counties, referred also to Baptists,—Fresno, Madero, Maricopa and Inolume, with estimated population of 2.269.) (It should be noted that the Baptists are already at work in Fresno and Madero counties. It was suggested that the Baptists confer with the Woman's Board of the Presbyterian Church U. S. A., relative to work at North Fork.)	160	Baptist
8.	Hoopa Valley (Cal.) (Around Requa) ..... (Protestant Episcopal already at work near Orleans. Presbyterian. U.S.A. are covering other parts of reservation.)	1,712	Prot. Epis.
9.	Quapaw and Peoria (Okla.)..	724	Friends
10.	Kaws and Tonkawas (Okla.).. (Referred to Methodist Episcopal and Baptist to confer on allocation of responsibility.)	401	
11.	Uintah and Ouray (Utah).... (Recommended that Protestant Episcopal increase their work so as to cover adequately this field.)	1,117	
12.	Goshutes (Utah) ..... (Refer to Presbyterian U. S. A. instead of Moapa Valley where Protestant Episcopal have taken up the work.)		
13.	Ft. McDermott (Nev.)	323	Congregational
14.	Pyramid Lake (Nev.)	526	Prot. Epis. to increase work.

* Note: It should be borne in mind that the so-called "allocation of responsibility" was an invitation to the churches, whose names appear, to occupy or strengthen a certain field. In most instances the official representative of a Church Board or Society was consulted before action was taken by the Committee. Where this could not be done there was an interchange of correspondence relative to a given area. All in all a fine spirit of co-operation and comity was in evidence throughout all the sessions of the conference. It should further be noted that while certain Boards or Societies, now doing work among Indians, are not mentioned in connection with the above report it in no sense excludes them from undertaking new work in these or other areas.

15.	Non-reservation groups near Fallon, Reno, Sparks and vicinity (Nev.) ..... (Already at work on this field, but increasing their force of workers.)	1,500	Baptists
16.	Fond du Lac (Minn.)	1,074	Meth. Epis.
17.	Nett Lake (Minn.) ..... (To strengthen their work.)	590	Meth. Epis.
18.	Red Lake (Minn.) ..... (To strengthen their work.)	1,545	Prot. Epis.
19.	Leech Lake (Minn.)	1,738	Prot. Epis.
20.	Vermillion Lake (Minn.)	50	Prot. Epis.
21.	Grand Portage (Minn.)	327	Meth. Epis.
22.	Basewood Lake (Minn.) ..... (Band drifted over from Canada.)		Meth. Epis.
23.	Onondaga (N. Y.) ..... Cattaraugus Seneca ..... Allegany ..... (Action deferred. To be allocated by Joint Committee on Indian Missions.)	2,757	
24.	Ft. Apache (Ariz.) (White Mountains)	2,466	Lutheran (strengthen)
25.	San Carlos (Ariz.)	2,515	Lutheran (strengthen)
26.	Camp Verde (Ariz.) ..... (To confer and allocate responsibility.)	436	Presby. & Bapt.
27.	Papagoes, under Gila River Jurisdiction)	1,760	Presby. (strengthen)
28.	Havosupai (Ariz.)	176	The Plymouth Brethren
29.	Hualapai (Ariz.) (Truxton Canyon)	427	The Plymouth Brethren
30.	Kaibab (Ariz.)	105	Presby., U. S. A.
31.	Leupp and Western Navajo (Ariz.) ..... (To strengthen.)	7,831	Presby., U. S. A.
32.	Navajos and Pauites (Hopi Jurisdiction)	5,590	Bapt. (strengthen)
33.	Sells (Papagoes)	4,465	Presby. (strengthen)
34.	Ft. Hall (Idaho) ..... (Presbyterian and Protestant Episcopal to confer and make allocation as to responsibility.)	1,765	

The Conference also voted that all unallocated fields (e.g. non-reservation groups in California and Nevada, New York Indians, etc.) be referred to the Joint Committee on Indian Missions for allocation of responsibility. The allocation plans of the Wallace Lodge Conference were the means of carrying forward and supplementing a policy inaugurated by the Home Missions Council in the report of its Committee at the Annual Meeting of 1918 and republished in a separate leaflet entitled "Signs of the Times in American Indian Affairs."

Methodist Episcopal Superintendent

Beginning with the New Year Rev. Elmer E. Higley, D.D., of Des Moines, Iowa, has been elected Superintendent of Indian Work as the joint representative of the Board of Home Missions and Church Extension and the Woman's Home Missionary Society of the Methodist Episcopal Church. His appointment marks not only a forward step in the administration of Indian Mission fields but also in effective Christian service to Indian life.

The National Indian Association

During the year, the National Indian Association has begun Mission work among the Rocky Boy Band of Chippewas and Crees in Montana—a group of 460 Indians, 350 of whom are full bloods, and for whom no religious work has hitherto been done.

The Association placed a missionary and his wife among them in May, and a cottage and a chapel have been erected. In connection with the work a "fresh air" room has been furnished, in which sick Indians needing special care can have the ministrations of the missionary and his wife. The first occupant of the fresh air room is the grandson of Rocky Boy the late chief of the Band. He is a boy of about sixteen and has tuberculosis, and the Association is making an effort to save his life by providing him with proper care and nourishing food.

This Association has completed forty-one years of useful Christian service to the Indians. The policy of the Association is to give its missions when well established, together with the property gathered, to the permanent care of denominational boards asking for them. In all more than fifty buildings of varying size have been erected and the missions thus transferred. Its latest medical mission was among the Navajos, for whom it erected the Good Samaritan Hospital at Indian Wells, an isolated spot on the uplands of northeast Arizona, on the edge of the "painted desert." This work has been transferred to the Woman's Board of Home Missions of the Presbyterian Church in the U. S. A. and is now maintained by them.

The Peyote Evil

Your Committee would call attention once more to the great continuing evil of Peyote among the Indians of the United States. There is need for a Federal law which will prevent traffic in this pernicious drug. Already two or three

states, notably Utah and Colorado, have effective state laws. This, however, is not enough. Your Committee is doing everything within its power to focus the right attention of those responsible in the two Houses of Congress for needed legislation and is bringing all possible influence to bear toward the right conclusion. In keeping with the action of a year ago we have coöperated with various organizations through conference for the formulation of the right principles upon which to act in the way of needed legislation. The office of the Federal Council of the Churches of Christ in America in Washington in charge of Dr. O. E. Watson, has most helpfully coöperated with the office of the Home Missions Council in this splendid piece of work. A special committee growing out of the conference has issued under government frank a helpful leaflet entitled "The Nation Should Be Aroused to the Danger of Peyote." It is recommended that you authorize your Committee to continue its activity along lines laid down during the past year looking toward the effective prevention of the use of Peyote.

Religious Education

Of the more than 300 Government Indian Schools, 200 are day schools, 70 reservation boarding schools, 2 sanitariums, and 24 non-reservation schools. There are also 9 tribal schools in eastern Oklahoma. The average attendance is given as 25,822. Non-reservation schools carry the largest enrollment. There are 29,463 Indians enrolled in public or private schools. Tre Roman Catholics have 47 mission schools and the Protestants 25. The combined enrollment is not calculated to exceed 5,000.

A study of ten typical Government* Schools (of the type known as non-reservation) brings out the following facts:

Five were established prior to 1890; five maintain ten grades and offer both pre-vocational and vocational courses of study. All are industrial in the sense that they follow the plan of half a day academic training and half a day vocational. They are semi-military in discipline and follow the uniform course of study as provided by the Government Indian Bureau.

The staff of employes in these ten schools numbers 364, four institutions having more than fifty each. The enrollment is 3,806 of which 2,085 are boys and 1,721 are girls,—con-

* Note: The ten schools referred to are: Chemawa (Oregon), Tulalip (Washington), Carson (Nevada), Greenville (California), Ft. Bidwell (California), Sherman Institute (California), Genoa (Nebraska) Rapid City (South Dakota), Haskell Institute (Kansas), and Chilocco (Oklahoma).

sequently more boys than girls. There are 283 tribes represented in these schools and two have pupils from more than fifty different tribes. The majority of the schools are more than four miles from any town and consequently more or less isolated from any point of contact with town churches or Christian agencies.

Of special interest is the church relation and preference as expressed by these pupils and their teachers:

Denominational Preference.	Number Pupils.	Number Employees.
Baptist (all kinds)	543	22
Christian Science	none	6
Congregational	134	15
Disciples of Christ	17	12
Friends	14	3
Lutheran	1	5
Methodist (all kinds)	555	47
Presbyterian (all kinds)	552	39
Episcopal	340	27
Roman Catholic	1,111	30
Greek Catholic or Russian Orthodox (Alaska)	100	..
Reformed in America	31	..
Christian Reformed	4	..
United Brethren	..	1
Mennonite	22	..
Moravian	1	..
Holy Rollers	1	..
Church of God	1	..
Total Protestant preference	2,425	210
Unattached	135	49

It will be noted that fully two thirds of the pupils are Protestants and an even larger percentage of the employees. The importance of these federal non-reservation schools is due partly to their strategic location in the Indian country and partly because of the many tribes represented in one institution. At Haskell there are as many as sixty-seven different tribes represented in the course of a single school year.

Here is a great mission field in concentrated form, with young people of the most impressionable age, the potential leaders of the race.

Practically 95 per cent. of the Indian young people outside of those in attendance at the regular public schools or in any other school are enrolled in the Federal institutions. In such institutions there is great need for a unified religious education program under trained direction. Such a program will secure a united approach on the part of all Protestant agencies and will serve as a federation of Protestant activities under expert leadership. The plan has already been executed

in Haskell Institute at Lawrence, Kansas, and has met with gratifying success even though a change in appointment in personnel has become necessary because of the call of Rev. J. Hybert Pollard to return to the army as Chaplain. Under date of June 25, 1920, a letter was sent to the various Boards doing Indian work which reported the action of the Sub-Committee on Religious Work Directors. This Sub-Committee at first settled upon the appointment of a religious work director in the Government school at Phoenix, Arizona, where 90 per cent. of the children are from homes having Protestant inclinations. It was later found that the Presbyterian Church through a new appointment in the person of Rev. R. L. Kortkamp of the Cook Bible Institute could also care for the common Protestant work in this institution. The Committee would, therefore, allocate to the Board of Home Missions of the Presbyterian Church with the Cook Bible Institute and the Presbytery of Phoenix the religious care of Indian boys and girls from all Protestant homes in attendance at this institution.

This arrangement at Phoenix has allowed the Sub-Committee on Religious Work Directors in Government Schools to use its available funds in the appointment of Rev. Meindert Van der Beek as Religious Work Director in the Government Schools at Albuquerque and Santa Fe, New Mexico. Mr. Van der Beek has for seven years had successful missionary experience to the Zunis under the appointment of the Board of Heathen Missions of the Christian Reformed Church. There is promise of large service here under the direction of Mr. Van der Beek. He will carefully coöperate with the Christian churches and leaders at Albuquerque in connection with his work. The Boards coöperating in his support consist of the Woman's Board of the Presbyterian Church, U. S. A., the Woman's Home Missionary Society of the Methodist Episcopal Church, the Women's Board of the Reformed Church in America and the Board of Heathen Missions of the Christian Reformed Church. The Y. M. C. A., the Y. W. C. A., the various denominations of Lawrence, Kansas, the American Baptist Home Mission Society and the Kansas Conference of the Methodist Episcopal Church aid in the support of the Religious Work Director at Haskell Institute. The Committee would recommend that the Councils approve the policy of the Sub-Committee on Religious Work Directors going forward with their program of fundamentals so fast as a careful survey of the facts warrant and so far as funds allotted to this task are appropriated. It is further recom-

mended for the appointment of Religious Work Directors that the next two institutions be Sherman Institute at Riverside, Cal., and the Government School at Chillocco, Oklahoma. Tentative plans are already under way whereby one Board is being asked to supply a man for the position at Sherman Institute with the understanding that so soon as possible there should be interdenominational arrangements for his support.

Educational Needs

Indicative of the present status in Indian education is the following statement from one who has made a careful study of existing conditions:

"The educational system in some tribes is changing rapidly. Many of the larger Government boarding schools have been closed recently and more of the children are attending the public schools in town or country districts. This means that the parents are feeling greater responsibility and interest in the education of their children. These children must be kept clean and healthy if admitted to the public schools. Of course, for a long time it will be necessary for the Government to have good day school inspectors who will help the mothers understand these requirements and who will explain to the children and parents as well as to the white people the advantage of this changed plan. The Indian people are beginning, because of this, to feel a greater interest in school and other community affairs, and if some of them can be placed upon school boards, their progress will be more rapid, as they will soon lead their friends into a more thorough understanding of our public school system and of all its advantages. There will also be a greater desire for further education, principally at normal schools and agricultural colleges. With a little encouragement, many positions in the district schools in these communities could be filled by some of our brighter Indian girls, and their influence would be great. If they were trained, they would be acceptable to the white people in these communities where white and Indian are so closely connected. Practically all other positions are open to Indian young people, from office work in the cities to farming in the rural communities."

There is urgent need of strengthening some of the mission schools, situated in strategic centers and ministering to needy tribes. This was sensed at the Wallace Lodge Indian Conference and expressed in the following resolution:

Voted That,

(a) We request the Boards now at work in the Navajo country to make a careful investigation into the educational needs, tending toward a speedy solution of this grave problem;

(b) The Home Missions Councils urge upon Congress a more adequate recognition of the educational needs among the Navajos, in fulfillment of the Treaty of 1868; that the appropriations of recent years have been totally inadequate to meet these needs, and that a constructive program, looking to the future, should immediately be launched.

Religious Education Literature

It was pointed out at the Wichita Conference last year that there is great need of simple Bible study courses and Sunday School literature for the Indian young people. Much of what is now being used has been written for city boys and girls and the Indian has no background for adequately understanding the illustrations and concepts presented. This important matter also received consideration at the Wallace Lodge Conference with the result that a committee was appointed, representative of the Boards doing work among Indians, to confer with the International Sunday School Lesson Committee to devise ways and means for getting out a new Sunday School Lesson sheet for use among Indians.

Sundays Schools and Young People's Work

In the survey report of 41 churches on forty reservations it was discovered that nineteen churches, almost one half have no Sunday Schools and comparing Sunday Schools and churches the total enrollment of the Sunday School was found to be 40 per cent. less than that of the churches. It would seem, therefore, that this most valuable and important auxiliary organization of our white churches is lamentably weak in our Indian churches.

While young people's organizations are not wanting on the various Indian reservations today nevertheless they are far from the factor they should be. But the blame should not be put on the missionary. He has the cares and burdens of a large parish and a successful program of work for the young people is by no means as simple and easy to organize and carry through as would at first appear. The missionary needs trained assistants for this important work. For he has himself testified that "the returned students are not easily handled." Sometimes this work can best be done through such interdenominational organizations as the Young Men's and Young Women's Christian Associations, which the boys and girls have become acquainted with while at school. Some situations call for attractive community centers where, under proper supervision, the young people can mingle in a companionable, friendly way. At all times there is need for an agressive program enlisting the interest and active support of the young people in order to offset the attractions of the dances and Peyote feasts.

Native Leadership

Mention should be made here of some of the new recruits for various forms of Christian service. Y. W. C. A. appointments include Miss Susie Meek, a member of the Sac and Fox tribe of Oklahoma, as traveling secretary, visiting schools and reservations, and Miss Ella Deloria, a member of the Sioux tribe from South Dakota, as a worker among girls with special reference to social morality. Recent Y. M. C. A. appointees are Mr. S. R. Walkingstick, Jr., a Cherokee from Oklahoma, as state secretary for Indian work in Oklahoma, and Mr. W. D. Owl, a Cherokee from North Carolina, as secretary for the Y. M. C. A. on the Pima reservation in Arizona. Mr. Isaac Greyearth, a Sioux from Minnesota, has spent five months in profitable visits to the Government schools in the interests of Christian work under the auspices of the student Christian Associations.

Developments of much promise for native leadership are looked for from the recently organized "Indian Volunteer Bands" in two of the larger Indian schools. The members are not "student volunteers," in the usual sense, but are interested in fitting themselves for positions of helpfulness among their own people, living as Christians in whatever walks of life they may enter. A number of these young people have declared it as their intention, God willing, to enter Christian callings.

The discovery, training and using of a native Christian leadership is a worthy goal of missionary endeavor in any field. Perhaps we have been remiss in not urging this more, in season and out of season, in our Indian work than we should have been. That the Indian is capable of leadership no one will question. The emphasis must be put on the right kind of training. Your Committee has spent much time and thought in trying to find a solution to this grave problem. We believe that the time has come when the Christian forces must unite on a central institution for the training of native leaders, to meet the needs among all the tribes, not only of the United States, but to furnish the means of extending the Kingdom of God among the millions of Indians in Central and South America. The institution most prominently mentioned in this connection and one which might form the nucleus for such an enterprise has been the American Indian Institute, Wichita, Kansas, founded in 1915, and now under the leadership of Rev. Henry Roe Cloud, himself an Indian and absolutely committed to the program of raising up a

native Christian leadership. Whether the time is ripe for the immediate launching of such a project is open to question. But the need is insistent and many voices have been raised in hearty acclaim of this worthy cause. The Indian students who were delegates to the Student Volunteer Convention at Des Moines last January, sent an urgent resolution to your Committee that such an institution be established and maintained by the Christian agencies and pledged their support in the enterprise.

Recommendations

In a summary statement of recommendations your Committee would emphasize certain aspects, already mentioned in this and other annual reports.

I. *The speedy evangelization of pagan tribes and portions of tribes.*

II. *The completion of the Indian survey at the earliest possible moment so as to make the findings available for the Boards and Agencies doing work among the Indians.*

III. *An adequate program of religious education in Government Schools.*

IV. *The strengthening of mission schools and mission school work.* Not only must there be a substantial material equipment for these mission schools, but they must be manned by a devoted and loyal band of teachers. These schools are largely industrial and demand teachers who have had vocational as well as academic training.

V. *A program of applied social Christianity* in Indian communities and on reservations. It must be intensely practical and should embody the social message of the gospel in all its applications to modern life. This calls for community leaders and community centers which will furnish a natural rallying ground for the returned students and which will hold the young people steady as they come back home from school.

VI. *Discovering and developing a trained native Christian leadership.* "Every race in the end must be elevated by its own educated leadership," said a wise leader of his people.

VII. *The improvement of morale among government employees.* Attention to this need was emphasized in our report a year ago. Too much care cannot be taken looking toward the selecting of all government employees with as high ideals of character and attainment as the large number

who have contributed so nobly to the quality of the Indian service. An outstanding factor in this situation is the salary question. Salary scales have by no means kept pace with the rapid rise in economic standards and requirements. Faithful government servants in the schools, the medical service and elsewhere cannot be obtained at old prices. For the sake of efficiency and in keeping with the standards of human requirements for service we urge upon the Indian Bureau and Congress the necessity for immediate action looking toward adequate adjustments.

VIII. *While recognizing the Indian Bureau's decision to drop certain Indian schools* as sound policy wherever conditions warrant and circumstances assure the care of Indian boys and girls in the public schools or other government supported institutions, nevertheless we sincerely protest against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan unenlightened existence in a worse state, perhaps, than their fathers. It will be a most short sighted policy to deprive future Indians of their American birthright purely for the sake of cutting down appropriations. Humanitarian and Christian interests join with the Board of Indian Commissioners in the opinion that for a time, probably, a generation, "the serviceable and well-located non-reservation boarding schools should be maintained, generously equipped, and provided with skillful, experienced, and well paid superintendents, teachers, and employees."

IX. *In keeping with our recent allotments of fields for mission work* we would particularly call the attention of all friends of the Indian to the recommendations of the Board of Indian Commissioners for the non-reservation Indians of the state of California

(1) The adoption of a California Indian policy, with appropriate legislation to make it effective predicated upon the acknowledgment of a legal debt due the Indians because they were dispossessed of their lands without due process of law and without compensation, and based upon the principle of exact justice and not upon sentiments of pity or charity.

(2) This policy to center upon education for the children, permanent home sites for non-reservation Indians, and adequate provision for the decent care of their aged, disabled, delinquent, and helpless.

(3) The adoption for California Indians, with any necessary modifications to meet local conditions, of the successful colony system established by the Indian Service in Nevada for landless Paiutes and Washoes.

(4) The coöperation of the state of California to be secured, if possible, in all activities touching these Indians, but if the state and local authorities do not care to acknowledge any obligations in these matters, then the Government to proceed alone until such time as public sentiment toward the Indians in the state may change to a more sympathetic state of mind.

Respectfully submitted,

Rodney W. Roundy, *Acting Chairman.*

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MIGRANT GROUPS.

1. Workers in the Harvest Fields.

The Joint Committee on Migrant Groups has recognized from the first the importance of a Christian social work to these men of the prairies as they move from state to state during the harvest seasons. Steps were under way for initiating experiments in these fields when the Interchurch World Movement stopped. It was deemed impracticable to do anything further in this field during the past year. The Committee recognizes the large community point of view that should prevail in work for this group of toilers and recommends to Community Service, Incorporated, the task of initiating service in this group of migrants.

The Committee would especially call attention to the successful experiment of "Community Harvest Service" in Larned, Pawnee County, Kansas. Under the title of "Harvest Service Project in Kansas" the Kansas State Agricultural College has issued a leaflet estimating the success of the enterprise. Rev. P. L. Mawdsley and County Agent R. P. Schnacke were both active in the promotion of this enterprise. The full story can be read by application to Walter Burr, Director Department of Rural Service, Kansas State Agricultural College, Manhattan, Kansas. The Committee would recommend that the Executive officers of the Home

Missons Council be authorized to commend the "Harvest Welfare Service" to as many state and other interdenominational agencies in the region of the harvest fields as may be possible.

2. Student Work Among Lumber Jacks.

A fruitful piece of work has centered in the sending of the following men to the lumber camps of the Northwest:

American Baptist Home Mission Society.

Guy W. Churchill, Yale Divinity School.
Dryden Linsley Phelps, Yale University, now Rhodes scholar in Oxford.
Harold C. Phillips, Union Theological Seminary.
G. B. Wolstenholme, Colby College, Waterville, Me.

Congregational Home Missionary Society.

George Childs, Union Theological Seminary.
A. D. Dodd, Union Theological Seminary.
Fred W. Hagan, Yale.
A. C. Dubois, Union Theological Seminary.

Board of Home Missions and Church Extension, Methodist Episcopal Church.

Albert Sterling, Everett M. Stowe.

Board of Home Missions of the Presbyterian Church, U.S.A.

Carl M. Sangree, Union Theological Seminary.
Stephen E. Palmer, McCormick Theological Seminary.

These men were furnished with travel and incidentals only from their various Boards. Designedly they approached their various fields of work as Christian workmen. The variety of their experiences as reported through their various Boards furnish most interesting reading and indicate the values and sufficiency of the Christian gospel as it is lived in vital contact with this unreached mass of rough laborers. The experiments have been so fruitful that the Home Missions Council would recommend that they be repeated by the various Boards in as large measure as possible during the coming year.

The "lumber jack" field is a large one. These men are found by the thousand in Minnesota, Northern Wisconsin and Northern Michigan. They are in Western Montana,

Idaho, Washington and California. In each of these states are to be found from twenty to fifty thousand. The radical tendencies in these men due to isolation and neglect are well known. The Christian church has almost entirely overlooked this field in the past. While for the Christian solution of this pressing problem a more far-reaching program than the summer visitation of college and seminary students is needed, nevertheless the visitation of these young men means not only a livelier interest on their own part in the effectiveness of the gospel of the carpenter's Son but also an increased interest on the part of the churches and Missionary Boards in this pressing Christian enterprise.

* * *

FARM AND CANNERY MIGRANTS

At the Annual Meeting, January, 1920, a recommendation that "work among women and children in the small fruit, vegetable and canning industries in the states of New York, New Jersey, Delaware and Maryland, and elsewhere when the survey (of the Interchurch World Movement) is completed, be allocated to the Women's Boards having constituencies in these states" was adopted. Accordingly a committee composed of a representative from each of the women's boards having constituencies in the states specified was appointed, as a sub-committee of the Joint Committee on Migrants, to have administrative oversight of interdenominational work for farm and cannery migrants.

Eight women's boards furnished funds for four experimental stations in New Jersey, Delaware and Maryland during the summer of 1920, the funds being dispensed through the treasury of the Council of Women. There was altogether a total of forty-five weeks of service at the four stations. Miss Lila Bell Acheson who had recently been appointed Secretary for Christian Social Service by the Woman's Board of Home Missions, Presbyterian, U. S. A., was loaned to the Council of Women by that board to act as executive supervisor. The marked success of this coöperative experiment was in a large measure due to Miss Acheson's efficient capability and her discriminating selection of workers.

Three types of communities were selected, each being composed of foreign-speaking folk or New Americans, (1) where

the produce was shipped fresh to the market, (2) a cannery owned by an individual who lived in the community, (3) a cannery owned by an absentee corporation, with a local manager. The funds for salaries, travel and furnishings were provided by the Boards through the Council; the owner provided the building and permanent equipment with service; the local community or nearby town gave moral support and aid, especially through a committee of leading women.

The general program was essentially alike in each of the stations, though the group served was sometimes Italian, sometimes Polish; one place needing especially the Day Nursery and kindergarten, while at another special attention was given to work for older children and to those employed by the cannery. At all, there was direct Americanization, and the inculcating of honesty, respect and reverence through the flag salute, teaching of English, singing of patriotic songs, opening devotional service, grace at meals, Sunday services and the innumerable opportunities of the daily contact in class and meal and play. Lessons in citizenship and sanitation, in practical home making and simple arts and crafts, served to transform lives and homes. Babies had the new experience of baths; boys and girls learned to prepare lunch, to set the table, to wash dishes, to sew and weave, to sweep and dust; and tired mothers gained fresh courage and hope.

To realize what the work means one must know of the unspeakable conditions in the shacks and bunk houses, of the appalling ignorance and living habits, of the small rooms housing girls and older brothers and roomers indiscriminately, of the gambling and smoking and bullying, of the lack of law and order. One must visualize the canneries, one hundred and two in one county in Maryland, with eighty-eight in two nearby counties in Delaware, and in imagination see the berry fields and fruit and truck farms with workers too tired at the short lunch hour to prepare a proper, nourishing meal, babies uncared for and children running wild without restraint. One must follow the family groups from city slum to berry patch, to vegetable garden, to oyster bed, and back again over the cycle—a migrant life without real home or opportunity for school or play.

On invitation by the Northfield Woman's Home Mission Summer School, Miss Acheson delivered an address on this work at its session in July, which account was printed in the November "Record of Christian Work." Other articles by her have appeared in the "Missionary Review of the World" and in the "New Era Magazine" and the "Home

Mission Monthly," both Presbyterian, U. S. A. Teacher's College, Course of Social Service, has also asked her to give two lectures on the theory and manner of organizing such work.

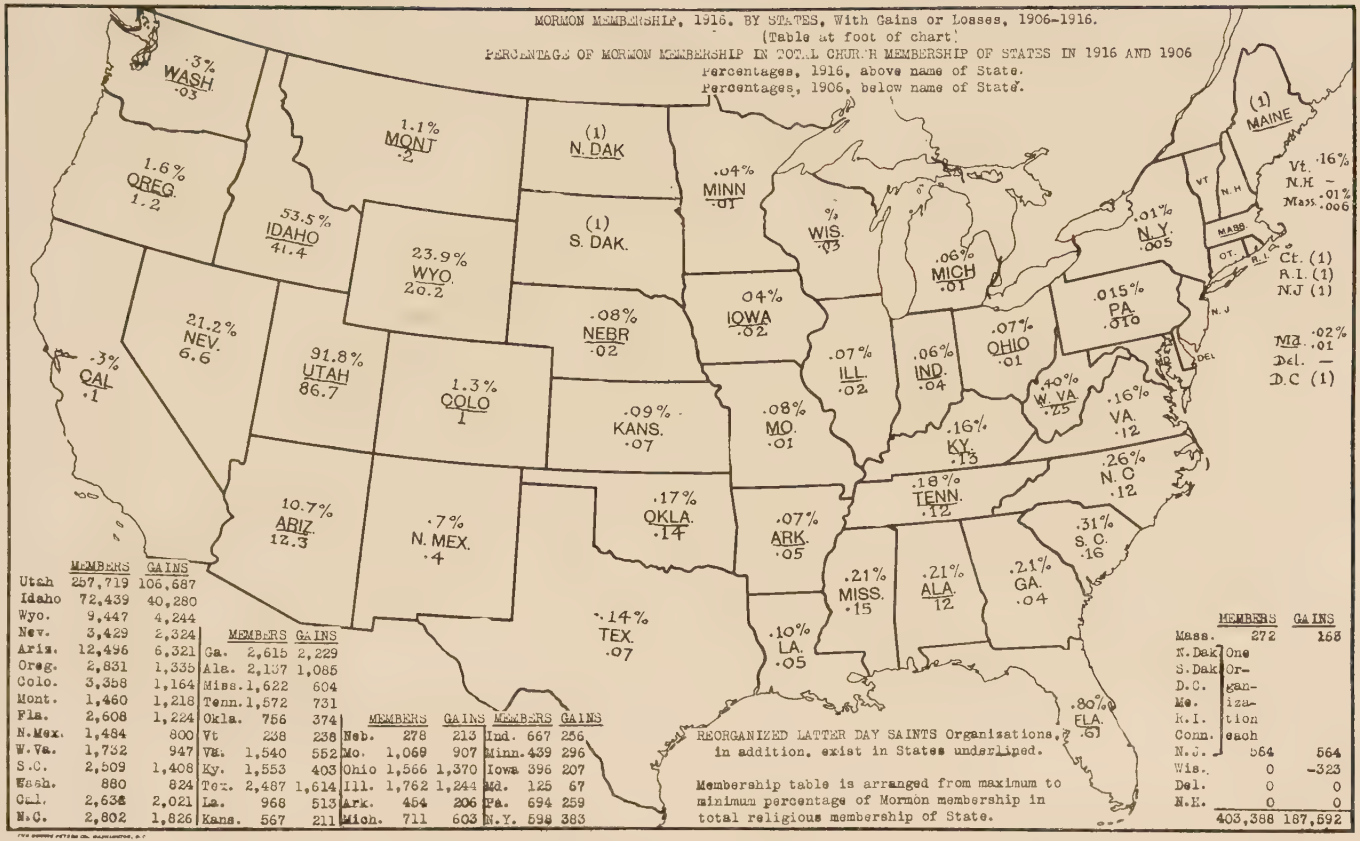
The work for these migrants was carried on as an experiment this past season and proved a decided success. Other organizations—the Y. W. C. A., Consumers' League, Home Service Department of the Red Cross—have watched this experiment with interest and there is reason to believe some of them may enter this field ere long. Cannery owners are awakening; States are noting the conditions and are beginning to realize that they must in some way remedy them; communities, which for many seasons have had migrant labor in their midst a portion of each year, are coming to feel their responsibility and will grasp the suggestions and carry the work forward.

It is very important that the impetus for this work shall be Christian, and that the service rendered shall be such as to bring the migrant groups into touch with the Church. A unique opportunity for leadership is thus offered to the Council of Women. The attempt to introduce work under denominational auspices would in most cases be met with rebuff; on the other hand, the employers welcome work carried on by united Protestant effort. As the relation of the Council of Women to this work during this past year has been somewhat of a new departure in policy, the whole question of future policy must be determined at this Annual Meeting.

Respectfully submitted,

FLORENCE E. QUINLAN,
Secretary.

MORMON MEMBERSHIP, 1916. BY STATES, With Gains or Losses, 1906-1916.
(Table at foot of chart.)
PERCENTAGE OF MORMON MEMBERSHIP IN TOTAL CHURCH MEMBERSHIP OF STATES IN 1916 AND 1906
Percentages, 1916, above name of State.
Percentages, 1906, below name of State.



	MEMBERS	GAINS
Utah	257,719	106,687
Idaho	72,439	40,280
Wyo.	9,447	4,244
Nev.	3,429	2,324
Ariz.	12,496	6,321
Oreg.	2,831	1,335
Colo.	3,358	1,164
Mont.	1,460	1,218
Fla.	2,608	1,224
N.Mex.	1,484	800
W.Va.	1,732	947
S.C.	2,509	1,408
Wash.	880	824
Cal.	2,638	2,021
N.C.	2,802	1,826

	MEMBERS	GAINS
Ga.	2,615	2,229
Ala.	2,137	1,085
Miss.	1,622	604
Tenn.	1,572	731
Okla.	756	374
Vt	238	238
Va.	1,540	552
Ky.	1,553	403
Tex.	2,487	1,614
La.	968	513
Kans.	567	211

	MEMBERS	GAINS
Neb.	278	213
Mo.	1,069	907
Ohio	1,566	1,370
Ill.	1,762	1,244
Ark.	454	206
Mich.	711	603

	MEMBERS	GAINS
Ind.	667	256
Minn.	439	296
Iowa	396	207
Md.	125	67
Pa.	694	259
N.Y.	598	383

REORGANIZED LATTER DAY SAINTS Organizations, 7 in addition, exist in States underlined.

Membership table is arranged from maximum to minimum percentage of Mormon membership in total religious membership of State.

	MEMBERS	GAINS
Mass.	272	168
N.Dak.	One Organization each	
S.Dak.		
D.C.		
Me.		
R.I.		
Conn.		
N.J.	564	564
Wis.	0	-323
Del.	0	0
N.H.	0	0
	403,388	187,692

MORMONISM

The gist of the Mormon situation revealed by the map on other side is:

(1) Mormonism gained, 1906-1916, in every State (39) where it had members in 1906, except Wisconsin, for which it reported no membership in 1916.

(2) It so gained in 37 of these States that its percentage of the total religious membership of each of them was larger in 1916 than in 1906. In Arizona the large gain of the Roman Catholic Church pulled the Mormon percentage down from 12.3% of total religious membership to 10.7%.

(3) It reported members in 1916 in 7 States, as well as in the District of Columbia, for which it reported no members in 1906, viz., Maine, Vermont, Rhode Island, Connecticut, New Jersey, North Dakota, South Dakota. It is at work in 45 States and at Washington.

(4) Its largest proportional gains were in Nevada, Idaho, Utah and Wyoming, from maximum to minimum of difference between its 1916 and 1906 percentage of total religious membership.

(5) But in none of these did it double its percentage of relative strength, while that occurred in 17 other States, viz., Washington, where it climbed from .03% to .30% of the total membership of religious bodies, or 10-fold; Missouri, 8-fold; Ohio, 7-fold; Michigan, Montana, 6-fold; Georgia, 5-fold; Minnesota, Nebraska, 4-fold; California, Illinois, 3-fold; North Carolina, Texas, Louisiana, Iowa, Maryand, New York, 2-fold.

(6) Oregon and Colorado, where it made no great gains, relatively, and which are commonly included in "balance of power" States, as well as Arizona, should be given special attention by Home Mission agencies.

See Report, pages 169-172.

MORMONISM

Previous to the year just closing, the Annual Report on Mormonism has been included in that of the Committee on Exceptional Groups. Since the last Annual Meeting, a Joint Committee on Mormonism consisting of members of the Council of Women for Home Missions and of the Home Missions Council has been created. This Committee has held regular and special meetings in determining its field and in formulating its work. Its special service in coöperation with the Home Missions Council of Utah has been the arrangement for the conference in Salt Lake City on October 17 and 18, 1920. This meeting had full attendance of six denominations working in Utah—Baptist, Congregational, Christian, Protestant Episcopal, Methodist Episcopal and Presbyterian. There were also in attendance district and national secretaries of the various Boards.

From this conference several points needing emphasis in the immediate future emerged:

First, better equipment and personnel. The type of leadership in the churches of Utah has been in the main commanding and strong. It is very evident that men of mediocre ability ought never to be sent to the state. It was also emphasized that churches in Utah should be provided with better equipment. While it is not possible to compete with the Mormon parish houses, meeting houses, tabernacles and temples, the fact that they are accustomed to well equipped and well cared for buildings makes it necessary for us to pay more attention to this side of our work there than in some other places.

On this point the Joint Committee in its meeting of December 22nd voted as follows:

"That we reaffirm the action of the conference relating to the *provision and maintenance in strategic centers of church plants* especially equipped to meet spiritually the social needs of the community, and that ministers be located in these fields who are by gifts and training fitted for the things which make for the honor of Christ in the community and church. The Committee unites with the conference in asking that immediate attention be given to the important and present needs of such strategic fields in our missionary programs."

The second point of emphasis made by the conference relates to education. The report as adopted laid especial emphasis upon *higher education under Christian auspices.* The vote was as follows:

"We unreservedly commend the ideals, purposes and work of the Westminster College of Salt Lake City and the determination of the trustees to make this institution distinctively Christian in its management, teaching force and teachings, rather than distinctively denominational, and bespeak for it the support of all our Protestant churches."

At the Joint Committee meeting held in New York December 22nd, it was voted to reaffirm the finding of the conference relative to Westminster College and to commend:

"a. The closest possible affiliation of the College with the various schools and academies supported by the denominations whereby these institutions in the Christian system and training should head up in Westminster College.

"b. The closest possible coöperation with the denominations in Utah, and their suitable representatives, with Westminister College for the purpose of making the institution most efficient for the common religious work of the Intermountain area. This coöperation might include not only representatives of other denominations on the Board of Trustees but the possibility of joint support from various denominational Boards and their official representation on the Board of Trustees.

"We reaffirm the finding of the Salt Lake City conference to the effect that it is our firm conviction that outstandingly Christian academies, strategically located and with high educational standards should be permanently maintained and adequately equipped for missionary service in our segment of this Intermountain area. Voted, that their maintenance is of importance, not alone for their academic service to Christian work in themselves through their immediate constituency, but as invaluable feeders for Westminster College as the central influence for the Christianization of the Intermountain region."

The third point of emphasis relates to *colportage.* Literature to be of any use among the Mormons must be of a positive and constructive type. It should set forth the best modern conceptions of the essentials of Christian faith and conduct, and it should be adapted to the special needs of the communities in which Gentiles are laboring. Steps have been

taken to secure an even higher grade of literature of this sort than has up to this time been available.

The fourth point of emphasis relates to the establishment of a *lectureship* in Utah. On this subject the conference put itself on record as follows:

"We cordially concur in the recommendation that the National Boards be asked to send a Christian leader of national reputation to Utah and Southern Idaho, to present in the centers of population those principles of faith and morals which need special emphasis today."

On December 22nd it was voted by the Joint Committee on Mormonism "that a Committee of three, consisting of Drs. Frank L. Moore, Edward Laird Mills and A. W. Anthony, be asked to lay before the various Boards for support an appropriate budget to finance a lectureship by a Christian leader of national reputation who should present in the centers of population of Utah and Southern Idaho those principles of Christian faith and morals which need special emphasis." It was further voted "that this Committee should make selection of the lecturer and arrange for the details of his appointments."

While it is not our purpose in a report of this kind to discuss the Mormon problems in the large, there are various aspects of it which need consideration today. It is generally reported by the Mormon hierarchy that the church is growing rapidly, and the number of Mormon meeting houses that are being erected in various cities of the United States would seem to indicate that this is true. The census will probably show an increase in the membership of the Mormon Church.

On the other hand, we have no statistics to indicate the number of people in Utah who are losing faith in Mormonism. Dr. Edward Laird Mills in a recent article speaks on this point as follows:

"What no religious census in Utah has ever disclosed is the number of technical members of the dominant church who have been affected by the currents of modern thought. There are not less than 100,000 people in Utah today who dwell in the twilight zone of no-religion. They are sheep without a shepherd, do not know whither to turn, and their presence makes a powerful appeal to the evangelical church. Any putting of the Mormon question which is based primarily upon doctrine written in Mormon books rather than upon a

clinical examination of the Mormon people today is sure to be at least half wrong. Finally, people who have been "stung" on oil stocks are suspicious of liberty bonds. The Adventist, disappointed in dates, becomes a skeptic. The Mormon, when he awakes, is likely to be the same. This is the supreme tragedy in Utah as in many a field afar."

The question is often asked, "How do the Mormons get the money for their propaganda?" The answer is that Mormonism in its beginnings and present development is largely a business system. This coupled with their tithing system tells the story. Quoting from a recent article by Rev. Rodney W. Roundy:

"Mormonism had its witnesses, its missionaries. Its devotees were preachers of its doctrines and traveled the country, yea, went to Europe, to all regions where lived the Nordic race, to proclaim its strange doctrines. They sacrificed. They tithed themselves. Brigham Young would have had all Mormons accept the law of consecration, giving their all into the hands of the hierarchy. The rank and file would stand only for the law of tithing, one tenth to be ecclesiastically used. Out of this income they erect their church buildings, their temples, their expensive administration headquarters, their Hotel Utah, their coöperative enterprises, their various institutions of enterprise and extension."

Mormonism is business. The church in many respects may be regarded as a great financial institution. At a recent celebration in Salt Lake City, one of the speakers recited a catalogue of the various corporations in which the church has an interest, and it was a long one, including mines, smelters, mills, beet sugar factories—in short, practically every industry of the Intermountain region. It is a cohesive system. From this it is easy to infer how difficult it is for an individual to break away from the church in a Mormon community. He is not only socially and religiously ostracised, but the whole power of the church from an economic standpoint can easily be turned against such a deserter from the ranks of the church.

FRANK L. MOORE,
Chairman.

NEGRO AMERICANS

The Negro in Industry

During the war as never before industrial occupations both North and South but particularly in the North were open to Negroes in such basic industries as shipbuilding, iron and steel, the building trades, automobile foundries, coal mining and similar lines. The Department of Labor has just issued a Bulletin called "The Negro at Work during the War and during Reconstruction" which gives a clear insight into this situation. As soon as the present unemployment period is past doubtless many Negroes will be retained in the occupations where partial openings have been made. For the most part they have entered the unskilled and semi-skilled fields. In the North these were previously filled by foreign born and immigrant labor. What will happen in the years to come with the large Negro population that has migrated to northern industrial centers when the tides of immigration flow into these centers raises questions of serious concern for all who are interested in race relations.

The large migration of Negroes from the southern rural districts, the failures of crops, the progress of the boll weevil and the red pin worm and the low price of cotton have created a situation in the rural districts of the South which call for help from all sources that can give it. In many localities it requires only stimulation and guidance to enable many landless tenants to become independent land holding farmers as the breaking up of the large plantations from the shifting from cotton and corn to diversified farming is forced upon those who have managed the landless tenant system of affairs.

Is it not time that the Mission Boards should face definitely the question whether or not their former policy of concentration of the development of Negro education and support of educational institutions should not now be largely supplemented by a program to help the Negro in these critical hours of his industrial and agricultural needs?

Inter-Racial Committees in the Southern States

It is of chief importance that we take cognizance in this annual report of the strides made in inter-racial coöperation between white and colored people not simply in some sections

of the South but in widely distributed areas. While it has not reached all points it seems destined to do so in its influence and atmosphere. The movement has dynamic and has radiated powerfully from strategic centers. The very best and most Christian talent of both races has been actively enlisted in meeting a great need growing out of the war and its aftermath. Mr. Will W. Alexander, Associate Director of the Y. M. C. A. Commission on Inter-Racial Coöperation has written as follows of the success of the enterprise:

"We have demonstrated that the work of the Inter-Racial Commission in the way of coöperation and conference between leaders in local communities is a most efficient way of improving race relations. This principle and plan pushed will make possible great progress. We have had the hearty coöperation of the denominations which are operating here in the South, and this must continue if the plan is to succeed.

"There is in the minds of a great many churchmen the idea that by furnishing a sufficient number of schools and missions for Negroes, this problem could be solved. That does not reach the most stubborn element of the problem. The most difficult factor in it is the prejudice and antagonism which exists in the minds of a certain type of white people, both in the North and South, to the Negro. This makes it a white man's problem and not a Negro problem.

"In some way or other, we must get over to our people that as white men in America, we have a great opportunity in taking the leadership in creating on the part of our white people a democratic and Christian attitude to men of other racial groups. Of course it is very difficult to do this in the South, and yet I am inclined to think that the difficulty would be quite as great in other sections if the problem existed there.

"If the white denominations of America could be interested in helping to create on the part of their constituency a Christian attitude to these other racial groups, they would be rendering the very greatest service possible to the situation. I doubt if any amount of mission work among Negroes can ever take the place of this fundamental work among white people. This is really the crux of the whole situation."

One of the men at the heart of the movement from its earliest stages, whose voice and pen have been most potent all along the line, has been Prof. Edwin Mims of Vanderbilt University. Let him tell the story of the beginnings and spirit of the movement:

"Soon after the signing of the armistice a small group of representative southerners realizing the relationship of the races would doubtless be strained by reason of the return of the Negro soldiers and the participation of the masses of the Negroes in the patriotic campaigns and the drives of the war, concluded that the delicate situation could be met only by intelligent and constructive plans. A representative citizen or two from each of the southern states and three or four other men who have had large experience in managing funds for Negro education were called into conference. Gradually other prominent leaders have been added, until now there are representatives of every denomination, every profession, almost every shade of opinion. From the first these leaders have called into consultation the wisest Negro leaders, eight of whom now are members of the central committee. These men have brought to the meetings of the committee data from their localities and have helped formulate a program of action as an ideal towards which to work. Every one is a southerner who realized that tact, patience and courage would be needed.

"The program on which they decided called first for justice in the courts and especially opposition to lynching under any circumstances; second, economic justice; third, adequate educational facilities; fourth, improved living and sanitary conditions; fifth, recreational advantages; sixth, better traveling facilities; seventh, welcoming the returning colored soldiers. It was fully realized this program would not suit conservative and prejudiced southerners, but these leaders felt that it was thoroughly in line with the best southern tradition and that they had back of them in their insistance on these fundamental demands the spirit of the great southerners of past and present. More important than any item in this program, however, is the fundamental idea of the whole movement—that this delicate problem can be met only by conferences between those who are involved, conferences that shall not be called after an emergency has arisen, but that shall be held constantly and periodically. Everything depends on the two races coming together to a sympathetic relationship."

Negro Radicalism

"There ain't no such thing" is one's first reaction. Yet there are Negro Socialists, educated ones, just the same as there are descendants of the Puritans who are Socialists.

There may easily have been Bolshevist propagandists who desired to enlist and stir up the Negroes, but Negro Bolshevists, real red ones—they are as scarce as hen's teeth. The Negro does not wave the red flag of bolshevism and anarchism. The Negro does not look to Russia for his ideals. He looks to the best of essential Americanism and patiently dares to pin his faith to the principles of the preamble and amendments of the Constitution.

From New York City there goes abroad The Messenger advertising itself as the only radical Negro magazine in America. Measurably it lives up to its title, with a considerable circulation in New York City and other Negro centers, especially in the North. It takes about the place which The Masses takes among white readers. Marks of originality are lacking even though the technique is good and the editing well done by educated Negroes. With characteristic posing for leadership it is about as bitter against outstanding Negroes in the country, including DuBois, as against the capitalistic class and society in general. The Messenger is true to form in its betterness toward the Church. It is an unfair, unrepresentative sheet, and its few advocates in different cities fail largely in their attempts when they fall afoul of the Negro church leaders and the strongly maintained allegiance to Negro churches.

Two or three other Negro publications, like the Whip of Chicago, are to be classed with the Messenger, though less widely circulated and less ably edited. The Chicago Defender, a weekly widely read by Negroes in all parts of the country under the stimulus of an inflated war psychology has revealed at times a bitterness somewhat out of harmony with its previous policy and with the general trend of Negro journalism.

At the same time three or four hundred Negro newspapers and magazines in the country—daily, weekly, monthly—go their steady way with their strong ideals of essential Americanism always at the fore, albeit they speak more plainly than formerly of injustice and indignities suffered by the race. The rank and file as well as the leaders among Negroes have no use for the Messenger and all its works. As one passes in review the temper of most Negro publications and takes into account the many provocations he is amazed at the amount of self restraint.

The average Negro is busy working, earning, spending the same as Americans in general. Some of them are saving

though it must be recognized that one of the chief economic needs of the Negro of today is an intelligent method of saving and the development of sane avenues of investment. Easy money and the chance everywhere to do things and to have things as never before in all ages of his ancestry or at any time in his own life does not lead to the Negro's planning a revolution or to bomb throwing. How much out of keeping with these facts has been the bomb throwing in Chicago instigated not by Negroes but by white real estate agents and interests. Sixty or more bombings of Negro property have occurred. There have been but two arrests and no convictions. Economic conditions have called Negroes to Chicago and they have had to live somewhere. To their praise be it said they are not retaliating by the use of bombs. The Negro has no sympathy with the advocates of force or retaliation except in cases of most necessary self defence. He is not out to wreck civilization; rather with open hands he seeks it as the pearl of great price. The Negro has been and is misunderstood. He is not radical, not even clamoring for some special privileges. He simply wants things applied to him as they are applied to other Americans in general.

The Garvey Movement

Marcus Garvey is a native of Jamaica who came to New York in 1914. With a background of a good education, with a Catholic upbringing but at present out of sympathy with any organized church, with experience of a newspaper man and of travel in Europe, especially London and England, his coming to New York in 1914 gave him the opportunity to immediately gather about him a large number of the West Indians resident in Harlem and elsewhere in New York City. With the gifts and genius of the Negro orator of the popular type his influence has gone beyond his first West Indian followers. Now he has a considerable following in all the larger centers of the country through membership in his Universal Negro Improvement Association and African Communities League of the World of which he is President-General. He addresses largely attended meetings in a Negro tabernacle in the Harlem area. Weekly there goes to his extended membership copies of "The Negro World" the official organ of the Movement. During August a so-called "World Convention" was assembled in New York City. At that time a Constitution of Negro Liberty was supposedly written.

Fundamentally Garvey plays upon the idea of race consciousness now at the front among the colored people of America as with other races of the world. In connection with it he advocates the idea of Negro colonization in Africa, and of Negroes being responsible for leadership in the Negro World. His plan is not without financial relations involving the Black Star Line with its one steamer plying between America and the West Indies and its two subsidiary boats. We also read of the Negro Factories Corporation, of the Coöperative Laundry Plan, etc. It cannot be fully told what the outcome of this Movement will be. It is to be feared that it is a largely inflated and unstable affair. It does serve to emphasize the importance of a right use of the present race consciousness of the Negroes as also sane methods of thrift and investment that the Garvey Movement may be constructively supplanted. It forces upon the Protestant church the necessity of freshly realizing the place of sane religious inspiration and right spiritual leadership.

The Mob Spirit

Your Joint Committee is thankfully able to report that during the last twelve months there has been no series of mob violence comparable to the succession of 1919 in Chicago, Washington, Omaha, Knoxville and Elaine. In the latter case it growingly appears that justice is more nearly to have its sway through the courts of Arkansas than was feared a year ago. The one exception in the year 1920 of wholesale slaughter of Negroes is that of Ocoee, Orange County, Florida. An election riot stimulated by a local Ku Klux Klan is responsible for the deaths of thirty or more Negroes and of white people reported as two at the minimum, eight or ten at the maximum. Particularly gruesome as revealing lack of discrimination by mobs is the death of a colored mother and her two weeks old infant.

It is greatly to be regretted that there is evidence of the revival of the organized methods of the Ku Klux Klan in a number of centers in the South. It is to be hoped that the passing of the tense situation of election time, the rising tide of inter-racial good-will throughout the South and the impossibility of frightening the Negro as in his less civilized state of forty or fifty years ago as well as other factors will stay the tendency toward this secret organization of lawlessness.

The lynching record for 1920 in the country as a whole, white and black together stands at 59 as against 77 in 1919. This number includes the three Negroes hanged in Duluth, Minn., on June 15 and the three white men murdered in Santa Rosa, California, on December 10.

Work of the Committee

1. The Negro Committee through the Associate Secretary of the Council has busied itself during the past year in the promotion of the platform of Christian principles ennunciated at the conference of colored and white leaders in New York City on September 4, 1919. Under the title of "A Race Crisis," 20,000 copies have been distributed among those whose positions as Christian or race leaders has enabled them to extend the statement of these principles to many others. The list of those to whom the leaflets have been sent include Nergo pastors, Bishops, educators, Y. M. C. A. and Y. W. C. A. secretaries and many others. The list also includes white persons whose leadership in education and religion has meant the wide dissemination of these important Christian principles. They have been printed in the white and Negro Christian press. A specific form has been the effective interpretation embodying the statement of this platform by Professor Mims of Vanderbilt University under the title of "A Handbook for Inter-Racial Committees." This handbook has found practical use and distribution among white leaders and inter-racial committees in the South. This platform of Christian principles is destined to hold the same place in inter-racial relations as has the social service platform of the Federal Council of the Churches of Christ in America in industrial circles.

2. In keeping with the action of the Council at its last Annual Meeting a Bulletin for Pastors entitled "Race Relations" has been published and distributed through Boards to such pastors in their constituency as would use the facts outlined. This Bulletin is in shape for such further distribution at cost price as the Boards interested in colored work shall desire.

3. Under the title of "The Negro, An Asset of the American Nation" prepared by the Associate Secretary, a leaflet widely circulated has been published. The facts of the leaflet have found expression not only through the 6,000 copies published by the Council but through the Publicity

Committee in the religious press of the various denominations. The Christian Century under dates of September 9 and 23 has published the complete article in two parts. Fisk University News has also carried the publication to its list of readers.

4. The Associate Secretary has had conference with the racial leaders of both races in a considerable number of the larger cities of the North where there is a large Negro population. In these conferences the particular object sought has been the bringing home to the community consciousness through the local federations the necessity of including in their programs of church work constructive plans for the better church life and social needs of the Negroes. The importance of inter-racial committees to work out plans and programs which will insure justice to the Negro has found emphasis in these conferences. In New York City, Philadelphia, Pittsburgh and Newark, New Jersey, groups of white and colored leaders came together at the call of the Home Missions Council for conference in reference to these particular matters. All in all the Christian leaders in our northern cities are slowly awakening to the necessities of better inter-racial coöperation and are developing plans to that end. It must be recognized, however, that our northern centers have not shown the lively interest in this field of common Christian endeavor as have many of the southern centers during the last year or two through their varied forms of inter-racial activity.

5. Through its Joint Committee on Negro Americans the Home Missions Council has coöperated with the Negro Department of the Interchurch World Movement in charge of Dr. George E. Haynes and Adolphus Lewis. At any points where there was danger of any misunderstanding particularly in the different cities as between us and the Interchurch World Movement in the field of Negro work the Home Missions Council saw to it that the Interchurch World Movement had the right of way with its program for Negro work. However we did coöperate in every way possible. The Associate Secretary attended pastors' conferences in Harrisburg, Pa., Trenton, N. J., Dover, Del., and Rochester, N. Y. In each case he met the group of colored pastors and carefully outlined to them the Christian platforms of inter-racial relations.

When the Interchurch World Movement ceased to function in the Negro field the Home Missions Council assumed the responsibility of conserving the results of the survey.

a. To inform the various Boards doing educational work that for a considerable number of institutions carefully collected data from the hands of competent investigators were now on file at the Interchurch headquarters, analyzing educational policies, results, etc., of individual institutions as well as questions of administration.

b. The Negro survey in the various cities was found to have been organized or partially organized in the Harlem district of New York City, Chicago, Cleveland, and St. Louis. Up to date it seems that only the Council of Churches in Cleveland has so organized its material as to put it in published form in a forthcoming statement.

c. A considerable amount of survey data was on hand in about 40 southern counties. By a careful scrutiny of this data it has been found that typical rural counties in Georgia, Florida and Arkansas can be selected so that by a thorough interpretation of available facts a program has been formed for the use of those Boards interested in organizing constructive church work for these counties and in adjusting their principles of educational policy in such ways as to give more adequate attention to the training of ministers and Christian leaders in rural communities. With the services of two assistants Dr. George E. Haynes has made this study and prepared this report under the direction of your Committee.

6. The Associate Secretary has met a number of platform engagements as follows:

a. The General Conference of the African Methodist Episcopal Church in St. Louis, Mo.

b. The African Methodist Episcopal Zion Church in Knoxville, Tenn.

c. The Colored College Y. M. C. A. Conference at Kings Mountain, N. C.

d. The Missionary Education Conference at Ocean Park, Maine.

e. The Cheyney Training School for Teachers at Cheyney, Pa.

f. Several church and missionary appointments.

The Associate Secretary at the conferences in St. Louis and Knoxville, acted as the representative of the Federal Council of the Churches of Christ in America as well as the Home Missions Council. Other appointments of the Associate

Secretary included attendance at the National Negro Business League in Philadelphia, a conference on race relations in northern cities in the offices of the General Education Board called under the direction of Dr. Thomas Jesse Jones of the Phelps Stokes Fund and several appointments with officers or committees of the National Urban League.

7. Attention should be given to the progress of work for Negroes in the North undertaken by Boards of mixed white and colored membership. During the past year the Board of Home Missions and Church Extension of the Methodist Episcopal Church has appointed Rev. W. A. C. Hughes as Superintendent of the Bureau of Colored Work. The Congregational Home Missionary Society has made similar appointment of Rev. Harold M. Kingsley for work among the Colored Congregational churches in northern cities. Previously for similar work the Board of Freedmen of the Presbyterian Church, U. S. A., had appointed Rev. John Lee, D.D., and the American Baptist Home Mission Society Rev. E. M. Moore. In line with the policy of fuller coöperation religiously between the races has been the election of two Bishops Rev. Robert E. Jones, D.D., and Rev. Klaer by the Methodist Episcopal Church.

In keeping also with the changing status of the Negro has been the change of name from the Freedmen's Aid Society to the Board of Negro Education of the Methodist Episcopal Church. By our vote this Board now comes into our membership. In this connection mention should be made of the excellent methods of the American Baptist Home Mission Society whereby a group of colored pastors in strategic centers of the North have become the advisors and counsellors in advanced steps of missionary policy.

Strong emphasis should be placed upon the values of the Community House in Negro neighborhoods in all our cities. A chapter upon Negro community houses is to be found in Miss Gertrude Hutton's excellent survey of community houses prepared under the auspices of the Interchurch World Movement and now ready for publication so soon as authorized.

The chapter covers the Cambridge Neighborhood House of Cambridge, Mass., the Morgan Community House of Pittsburgh, Pa., and the houses in connection with the Fourth Methodist Episcopal Church of Boston, Mass., the South Park Methodist Episcopal Church of Chicago, Ill., the Third Baptist Church of Toledo, Ohio, and the St. John's Congregational Church of Springfield, Mass. The Interchurch secre-

tary of the Springfield area pronounces the work of this last Negro church the most fully efficient of the fifty or sixty churches of his district, nearly all white, as tested by the Interchurch standards of efficiency in administration and service. During the past year the American Baptist Home Mission Society has inaugurated a promising Community House work on Scovil Avenue among the Negroes of Cleveland. The success of the Morgan Community House in its religious spirit working out in social ministry finds expression not only through classes, clubs and forums benefitting individuals and churches but actually serves as many as thirty-two diverse organizations of the Negro life in Pittsburgh.

8. The purely Negro denominations have been forging ahead in constructive missionary policies in the fields of Negro education and church life during the last five years. They have been in the current of church drives and promotion of interest in missionary ends. In the May financial drive the African Methodist Episcopal Zion Church was the first to go over the top in pledges received. These denominations are growingly alive to the sense of coöperation in missionary and educational policy. Church union is even having its day. Already by vote of their national bodies the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church have voted to become one body. This well nigh unanimous action of the national bodies is now referred to the action of the local bodies of the several denominations.

The National Baptist Convention and the Home and Foreign Missionary Department of the African Methodist Episcopal Church already have membership in the Home Missions Council. It is recommended that you instruct your joint committee to work out plans of closer coöperation during the coming year by counsel, conference and other feasible ways with all Negro denominations in their relations to Home Missions and to various phases of inter-racial understanding and good-will.

9. The Home Missions Council has published a pamphlet now available on "A Preliminary Study of Inter-Racial Conditions in Chicago." This study has been prepared by Rev. Howard R. Gold and Mr. Byron K. Armstrong and is based on the results of careful investigations made in Chicago along various lines under the direction of the Interchurch World Survey. It has to do with matters of housing, relative standards of wages as between white and Negro workers,

the industrial status and efficiency of Negroes. It emphasizes the importance of the forthcoming report of the Chicago Race Commission appointed by Governor Lowden and going forward under Graham Romeyn Taylor as its Executive Secretary.

10. By virtue of his relation to the Interchurch World Movement during the year, Dr. George E. Haynes has acted as Secretary of the Joint Committee on Negro Americans, while at the same time he has continued his relation to the United States Department of Labor in the Division of Negro Economics by serving the Department a few days each month. The recently printed report of his service to the Government is of large significance in this economic era of the Negro race. It is of such importance that the Secretary of Labor in his final recommendations to Congress urges the continuance of the Division of Negro Economics. We quote from his report:

"From information and many endorsements which the Department now has on hand both on questions of immigration and foreign-born labor and on questions of the movement of Negro workers, North and South, and the result of conditions which will doubtless affect all the workers of the country, I am hopeful that Congress will make ample provision for continuing this highly important activity of the Department of Labor."

Respectfully submitted,

George R. Hovey,
Chairman.

THE NEGRO

GEORGE E. HAYNES, PH.D.

The challenge that is coming up from all of the Negro world to the white churches of the country today is for some concrete, real work that will show the coöperation that has been given in the past in helping to meet life's every day problems.

Two changes have taken place in the racial situation, two very important changes, that I might mention among others. They call to the Home Mission Boards for a more vigorous grasp on this situation. The first change might be called internal because it is taking place in the minds of the Negroes and the white people. Not having seen inside the minds of the latter I cannot speak with so much confidence on that part of the matter. The Negroes, partly as a result of the World War, when about 400,000 Negro men were taken into the United States army about half of them going to France and partly because of the rising tide of race consciousness that now has passed through half a century: partly from these causes there is a growing inner race consciousness among Negroes of what it means to be free.

That race consciousness is expressing itself in two ways: First, a new sense of their own worth and their own dignity as a people. Those who have followed the Negro through a number of years, missionaries and teachers, have seen that growing sense of pride in race and confidence in self. We used to have less confidence in professional men and business enterprises. That is passing. In other words, they are coming to have a pride and satisfaction in belonging to the Negro race. Second, there is a change in attitude toward white people. I shall try to speak, not my view, but what I can sense is going on in the minds of Negroes of all grades of intelligence in all parts of the country. They are coming more and more to ask or more and more to feel that they are not going to take the word or the appearance of things so far as the attitude of white people is towards them. In other words, there is more of a tendency to be suspicious of white people and demand proof that individuals among them are different from the ordinary individuals with whom Negroes come in contact from time to time. If there was time I should give illustrations.

In our Negro Americans Committee report there is mention of the Garvey Movement. One of the main points of this movement is to challenge the sincerity of white people as they come in contact with colored, to question the attitude of great numbers of the white world, not those who are friends, but the men who come together in the daily walks of life.

Perhaps I might give one or two illustrations. During the past year my wife has been doing some work in the Domestic Servants Division of the Employment Bureau in Washington. Colored women and girls are placed in white families of Washington through this office. Mrs. Haynes has been finding out actually what the white mistresses are thinking of Negroes. In this way she gets a pretty clear view of both sides of the race question. During the past three years, I have been attending many labor meetings as the representative of the Department of Labor. I have gotten the average white working man's point of view. There is cordiality coming to the surface but the older relationship of master and man has been dying, the relationship that grew up out of slavery, that relationship that southern whites and southern blacks knew. Those who are Southerners in here will know without explanation what is meant of the past relationship of master and servant, mistress and maid. Now there has not been built up a bond of fellow feeling on the basis of man to man or woman to woman to take the place of the older ties so that there is growing suspicion on the one side and the passing away of a paternal attitude on the other. We have then what we may call an internal mention condition that calls for what I believe only the church and the idealism of Jesus Christ can give. As I have said on other occasions if Christ cannot bring it about then we are indeed most helpless.

There is a second change, the alteration in external conditions. The Negro has been moving out of the rural districts, away from the small towns and away from the humdrum drudgery of rural life. I do not know as we can blame him. I think I would rather be condemned to Sing Sing prison than some of the plantations I have seen. That is pretty strong. I was down in two of the southern states in November trying to get a background for some surveys. I went over the counties in an automobile. I was in one of the counties on a Sunday and visited six different churches in a drive of 35 or 40 miles and we found religious services started in only one church. The minister had just arrived

and he and the deacons were putting up the stove as preparatory to the service.

At almost every trading center we found boys and men in groups of from half a dozen to twenty gathered around doing practically nothing. All dressed up and no place to go. I finished a few days ago working upon the report for that particular county. I was not surprised to find little increase in population, that in the churches the men and boys together were about 35 or 40 per cent below the women and girls and absentee ministers except in two or three towns. One of the things carrying them out of the rural towns to the north and to the industrial centers is a growing feeling of insecurity as there has grown up the feeling of less cordiality between the races and less assurance of things that make for safety and security.

But the dark side is not the only side because as Dr. Hovey has indicated there are coöperative efforts and many are making headway. We are having some of the white planters interested in helping in home buying. There is as never before in the south an interest in education, the building of good rural schools. More than 100 county training schools are being fostered by the Jeanes Slater Fund. One teacher has built up a county training school in Washington County after twenty-five years work there. Teachers and pupils come in for miles. We can see the effect of that one man and his wife located in the center of the county and touching the farm life of the people of that county in every direction.

Now in the minute or two of closing let me if I may suggest one or two things that the churches white and colored may do in meeting both these internal and external needs. I have left out the fact that Negroes have shifted from agricultural life to industrial. 500,000 came North and practically all into industrial occupations. The fact that now unemployment is here they are suffering the most in a dozen different cities. What is to be the story when immigrants pour in. The Negro has had flowing into his hands more money than he dreamed of before, and the problems increase as the income increases. Particularly young people are unprotected in the industrial centers.

First, the churches represented by the Home Mission boards may furnish trained rural workers for health, work, for Sunday School and other religious educational develop-

ment and for leadership in the recreational life of the young people that is so devoid of diversion today.

Second, a trained resident minister is the most pressing need of the rural districts and it will hardly come unless the home boards supply funds to supplement local support and make it sufficient to enable a first class man of family to live with his people.

Third, the Negro churches may become the channels for an educational program to reach the masses of the people in a way that no other agency can do. Especially should the mission boards take hold of the problem of land buying in the rural districts of home building and buying and of thrift agencies in the towns and industrial districts. Here is a point where self help can be stimulated and the Negro encouraged to become independent and self reliant.

Just after the Civil War, the great work of the Mission boards founded the educational institutions that prepared the present leadership of the Negro people and laid the foundations for the public school system which is developing today. Is not the time ripe for the same mission boards to help the Negro abolish his poverty as they have helped him dispel his ignorance.

Fourth, the high schools and colleges for Negroes of the South must be strengthened, enlarged and the standards raised by means of missionary aid. Public funds will support much of this in time, but the demands for leadership in health, economic life, ministry and education cannot wait for the slow support from general public opinion for these higher educational needs.

NEW AMERICANS

The Committee on New Americans was organized in accordance with the recommendations passed by the Home Missions Council and the Council of Women for Home Missions at their Joint Session, January 14, 1920. Said recommendations read thus:

"That such Committees as bear upon the problem of the Home Field and as are necessary in the work of the Interchurch World Movement and the Home Missions Councils, be constituted through conference, thus providing one group for each problem faced in matters of survey, programizing and effecting of coöperative relations."

The Committee of fourteen added to itself eight advisory members and likewise, during the progress of the year's work has had valuable help and counsel from a widespread group of men and women interested in the varied phases of the work. "Effecting of coöperative relations" has been no empty phrase in the program of this Committee and its most grateful thanks are due not only to individuals but to the various Boards of the two Councils, without whose gracious assistance in men, women and money our work would have been impossible.

The Committee calls particular attention to the evidence of such coöperation as given by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in the statement concerning the Bureau of Information given later in this report.

Four meetings of the Committee have been held, with a large attendance and a great degree of interest, while a number of sub-committees have carried on with painstaking care the various divisions of the committee's activities. Their meetings have been almost too numerous to chronicle and space alone forbids the inclusion of the reports of all of these groups.

As was intimated in the organization of the committee, the main activities were those associated with the program for New Americans planned by the Interchurch World Movement and many interesting themes were presented for counsel and conference. But special attention was centered upon the surveys of foreign language literature and press by Miss Amy Blanche Greene, the survey of foreign language religious education literature conducted by Mr. William Sly and the racial group studies, prepared by experts under direction of Dr. Charles H. Sears. Each of these surveys

was the care of a special sub-committee giving direction and evaluation.

After the cessation of the Interchurch World Movement much of the valuable work then in progress was salvaged and continued to completion by the financial assistance granted by the Councils and by heroic individual service given by members of the Committee during the trying summer days of 1920. Especial mention should be made of the devoted work done by Dr. Charles H. Sears, at the sacrifice of vacation days and rest time.

The report on Foreign Language Religious Education Literature was completed and with its recommendations, presented to the Publishers' Section of the Sunday School Council of Evangelical Denominations where it formed a basis of action early in September. In answer to their request, three members of the New Americans Committee were chosen to serve as a permanent sub-committee with three members of the Sunday School Council in matters relating to foreign language publications. This coöperation should prove of great value to both bodies concerned and marks one of the forward steps taken during the year.

A. Survey of Foreign Language Religious Education Literature

This survey was made by W. J. Sly, Ph.D., Director of Sunday School work for New Americans of the American Baptist Publication Society during a period of three months, beginning March 15, 1920. It covered a classification of existing religious educational materials by racial groups; another by publishing agencies and affiliating denominations of the Sunday School Council of Evangelical Denominations and the Home Missions Council; and results of a questionaire sent to racial leaders and a program of constructive suggestions.

B. Survey of Foreign Language Literature and Press

This survey was undertaken December 1, 1919, by Miss Amy Blanche Greene under the direction of the New Americans Division of the Interchurch World Movement, Dr. Charles H. Sears, Director, and was carried on for ten months despite the discontinuance of the Interchurch World Movement. It covered the following language groups of the United States including Hawaii and Porto Rico:

Albanian, Arabic, Armenian, Armeno-Turkish, Belgian-Flemmish, Bulgarian, Chinese, Croatian, Czech (Bohemian),

Danish, Esthonian, Finnish, French, French-Canadian, German, Greek, Greco-Turkish, Hawaiian, Hebrew, Hollandish (Dutch), Icelandic, Italian, Japanese, Korean (in Hawaii), Kurdish, Lettish, Lithuanian, Magyar (Hungarian), Norwegian, Polish, Portuguese, Roumanian, Russian, Serbian, Slovak, Slovenian, Spanish, Swedish, Swedish-Speaking Finns, Swiss (included in German, Italian and French), Syriac (Assyrian-Chaldean), Tagalog (in Hawaii), Turkish, Ukrainian (Ruthenian), Welsh, Yiddish.

The work of this survey comprised:

(1) The compiling of a list of all agencies publishing or distributing foreign language literature (scripture portions, tracts, pamphlets, books, hymnals, etc.)

(2) A file of catalogues of all the aforementioned agencies.

(3) A card file of all foreign language secular periodicals giving name, language, editor, publishing agency, time of issuance, distribution, circulation, place of publication, date of founding, size, price, viewpoint as to

(a) Religion.

(b) Politics, with any additional items secured.

(4) A card file of all religious foreign language periodicals with information as above, plus the name of the controlling religious body.

(5) A file of all religious foreign language periodicals obtainable (at least 2 copies of each) including many Roman Catholic periodicals.

(6) A collection and catalogue of all obtainable tract, pamphlet and book material in foreign languages published in the United States and much of that imported.

(7) A collection of foreign language hymnals used in the United States with as much information as possible regarding the merits of each as well as the present needs of each language group.

(a) Findings and (b) Recommendations Growing Out of the Survey of the Religious Press and Tract Material:

Religious Press

(a) Most of the periodicals are poorly financed, have part-time editors and limited circulations. These must prove in most cases short-lived, like so many of their predecessors. They are neither varied enough in character nor broad enough

in their editorial policy to appeal to all classes of New Americans. Many of them are devoted to controversial discussions that result negatively rather than positively for the cause of Christ. Some of the larger groups numerically, and many of the smaller ones, have not a single high class religious periodical. A few groups have too many small, denominational periodicals, some of excellent character, but *no one* paper of outstanding power which can unify the thought and action of the entire group.

(b) For each of the major groups there should be (1) a high class interdenominational publication, edited from a thorough-going, up-to-date, scientific, social, economic and political point of view, designed primarily for those already under the influence of Christianity—an "Outlook" in character and scope, and (2) a periodical which may be used as a tract in making a first approach to the unreached masses. For each of the smaller groups there should be *one* strong publication combining the two functions.

Tract Material

(a) Existing Material:

Most of the material is unattractive as to size, type and arrangement, poorly illustrated and printed on a poor grade of paper. The language used is often faulty as to diction, punctuation, spelling and division of syllables.

Most of the material is poorly adapted to the group mind in that it was written for the Anglo-Saxon and presupposes his moral and religious background, expresses the thought of from twenty-five to sixty years ago, takes for granted too great a knowledge of the Bible, or was written for the various groups in the home lands not for those in America. A great deal of it was written to win back Protestant backsliders rather than to make a first approach to those knowing little or nothing of the Protestant faith. Many tracts are negative rather than positive, combating or denying instead of plainly stating truths or facts. There are many standard Christian books translated from the English, and books written for the respective groups that can well be used in increased numbers.

(b) Kinds of material that should be developed:

Devotional, including the translation of some of our best books, such as Fosdick's "Meaning of Faith" and "Meaning of Prayer," for the more educated groups and the same

content in simpler form for the less educated groups, "highly spiritual, but didactic."

Theological, "written in popular and simple language dealing with eternal verities, solving problems for seekers after truth, and giving the readers an intellectual basis for the reconstruction of their religious life."

The social teachings of Jesus and of the minor prophets should be clearly set forth for them.

Moral, "dealing in a wise way with the social evils and vices, from the standpoint of health hygiene and morality—this in the light of the fact that large numbers in our foreign colonies are unmarried and cut off from all home restraints."

Sociological, dealing with social problems from the standpoint of Christianity, and making the position of the Church clear regarding social justice in industry and commerce.

Also health, sanitation and the use of American facilities for maintaining the social well-being. The Y. W. C. A. has made a magnificent contribution in this field for women and girls.

Historical, dealing with the history of the Christian Church as a whole; dealing with the facts of the religious history of the respective groups, which would challenge the interest of the reader in a remarkable way; lives of the great religious and moral leaders for each.

Fiction, of clean, wholesome character and written from a Christian viewpoint.

Scripture portions, brief, well illustrated and printed on good paper, such as are issued by the Scripture Gift Mission, 15, Strand, London.

General Conclusion

In view of the different nationalities and languages, their differing needs and the difficulties of editing, printing and publishing the necessary literature for each group, it is evident that no one denomination can serve adequately all the groups and even if this policy should be attempted there would be useless duplication and waste. Coöperation on the part of all evangelical denominations seems the only possible solution of the problem of providing adequate literature for all the groups. This coöperation should extend to the writing and translating of all material which can be used in common, to the allocation of the responsibility for publishing such common material and to the development of means of distribution such as the listing of literature in denominational periodicals

(English) in order to acquaint both the English and foreign-speaking leadership with the best literature available in the respective languages. Provision should be made for developing a "home lands" demand for our United States publications and for meeting said demands.

C. Bureau of Information

A Bureau of Information was suggested by the Committee on Non-English-Speaking People in America of the Publishers' Section of the Sunday School Council of Evangelical Denominations as a clearing house for all denominations interested in the production of interdenominational literature for foreign language groups. The Home Missions Council acting through the New Americans Committee approved this suggestion and the Bureau of Information began its work on October 1, 1920, the services of the staff dealing with foreign languages literature of the Board of Home Missions and Church Extension of the Methodist Episcopal Church having been offered that purpose for such time as the present staff can handle the work. It is understood that this Bureau of Information shall be under the direction of the Joint Committee on Foreign Language Publications and all information gathered shall be accessible to those interested in the denominations represented in the Councils. The material gathered under the New Americans Division is at present under the immediate service of the Bureau.

It has under way at the present time:

(1) The establishing of a bibliography on each language group.

(2) The development of a file of outstanding leaders in each language group.

(3) The compilation of statistics on the strength of the various denominations in the work with foreign language groups in the United States and Canada from the questionnaire sent out under the New Americans Division in the spring of 1920 and of further reports from the denominational departments dealing with New American groups.

(4) The maintaining of a clipping file on each language group.

It proposes to carry out the following work:

(1) The gathering of information regarding the kind of literature needed.

(2) The continuance of evaluation of existing foreign language literature.

(3) The ascertainment of the hymnal needs for the respective groups.

(4) The keeping up of the periodical card files—both religious and secular.

(5) The preparation of material for a common catalogue of foreign language religious literature.

Already many requests are coming as to literature which may be used with the various groups and we trust all the denominations will give us opportunity to serve them to the best of our ability. Much can be learned as to the urgency of demand from groups and for specific types of literature within groups by a study of these requests if they are brought under one agency.

D. Study of Racial Groups

The New Americans Division was created to make a study of the various racial groups forming the body of New Americans. Later, the Division undertook additional but related tasks:

To catalogue and appraise tracts and pamphlet literature available for each of the racial groups;

To ascertain the hymn book needs of each group;

To ascertain the supply of foreign language Sunday School material and its general character;

To make recommendations.

The field of investigation was limited to that of New Americans, namely, the new immigration in distinction from the older immigration. On December 1, 1919, a Conference was called of representatives of denominational missionary bodies having to do most intimately with New Americans and of representatives of the various racial groups themselves. This Conference decided tentatively upon the scope of the study, then referred the matter with power to the Director of the New Americans Division to formulate the outline of study. The plan provides for a study of European background or heritage, economic, social and religious, of each group; a more detailed study of economic and social conditions affecting each group in America with special reference to the experience of the Christian Church in its approach to the particular group with request that each author make such recommendations as he may see fit.

The twenty-eight races were finally grouped into 15 major groups.

Albanian, Armenian, Assyrian-Chaldean (Syriac), Bulgarian, Czecho-Slovak, Greek, Jews, Jugo-Slav (Croatian, Serbian and Slovenian), Italian, Magyar (Hungarian), Polish, Portuguests, Russian, Ruthenian (Ukrainian), Spanish, Syrian.

Commissions were given to 15 persons to make these studies with the instruction that each manuscript should contain approximately 30,000 words and be prepared in general form like the more recent study books.

All these manuscripts have been received save the Polish and the Lettish. They have each been reviewed and payments provided by the Interchurch World Movement have been made.

It is impossible in this space to characterize each of the manuscripts but those who have read them agree with me that they make a real contribution to our knowledge of these several racial groups. They present these groups sympathetically and will almost certainly produce in the reader sympathy and understanding. They present the results of our Protestant experience to date and make very valuable suggestions for future work.

They should be in the hands of every missionary secretary or church representative having to do with the promotion or organization of such types of ministry; they should be in the hands of church groups making a study of various types of ministry or of the various racial groups; and they should be made available for school and college libraries, as well as public libraries, and be placed at the disposal of the public generally.

A REPORT OF THE GENERAL COMMITTEE OF IMMIGRANT AID AT ELLIS ISLAND

The activities of this Committee during the past year have abundantly justified the convictions of its organizers. The handling of the immigrants was restored to Ellis Island on February 16, 1920. During the war this work had been transferred to the Steamship docks and piers. The Committee immediately made application to the Department of Labor at Washington for an increase in the number of approved immigrant aid workers from seven to fifteen. This application was pending in the Department until after the appointment of Commissioner Frederick A. Wallis, who was appointed to succeed Commissioner Howe, resigned. Ultimately, action favorable to this request was obtained and the commissioner requested our Committee to recommend eight additional candidates for full time service at the Island. Out of fourteen applications considered by the Committee we selected eight and recommended them with the result that they were approved by the necessary government authorities and received their passes to begin work about the middle of August.

Increased coöperation with this type of work at the Island on the part of the Government has made possible a great increase in its usefulness. A bright, well located room, near the main entrance to the principle building was assigned as the headquarters of the workers in place of the dingy, poorly located quarters previously occupied. The Government also secured the services of Col. Helen Russell Bastedo, who was appointed Director of Social Service at Ellis Island to coördinate and supervise the activities of the several Immigrant Aid workers. Such leadership as she has brought has long been desired by our Committee and we are pleased to report a greatly increased efficiency both in the amount of work accomplished and in the quality of its helpfulness.

A slight revision of the constitution of the Committee was made for the purpose of clarifying some of its provisions and making it more applicable to the conditions of the present work.

Negotiations are pending with "The Society for Italian Immigrants, Inc.," "The Hebrew Sheltering and Immigrant Aid Society," and "The Council of Jewish Women" for their membership on the Committee, although a fine spirit of coöperation prevails. When this is done all societies maintaining workers at the Island will be actively enlisted on the Committee.

Respectfully submitted,

WILLARD L. ROBINSON, *Chairman.*

The Committee on New Americans has had a year of formulating policies, of finding feasible lines of coöperative service, of gathering stores of knowledge from every section of the United States.

It has met with great and difficult problems in the cessation of the Interchurch World Movement and special psychological problems caused by the unrest and differences of opinion concerning immigration and the immigrant. It has felt itself face to face with "an age on ages telling," a vital crucial time that will leave its mark on the future not only of the United States but also of the whole world. It has walked day by day with history in the making and its only guide in that troubled way has been a firm faith in the God who "hath made of one blood all nations to serve Him" and "hath ordered our ways for us."

The Committee brings out of its year's experience a distinct advance in definiteness of knowledge, in accessibility of resources, in actual practical working together for the interest of our New Americans which provides firm foundation for whatever program of service may be planned for its future effort by the two Councils represented thus jointly in its membership.

Respectfully submitted,

(Mrs. D. E.) EVA CLARK WAID,
Chairman.

ORIENTALS AND HAWAIIANS

In beginning we wish to congratulate the Hawaiian Evangelical Association upon the success of its Centennial observation April 11 to 19, 1920, and to express to the Association our high estimate of the successful enterprise of Christian missions in the Hawaiian Islands as well as our desires to coöperate in every possible way in the furtherance of the Christian gospel and spirit in its future achievements in the Islands. We recommend that the executive force of the Council take aggressive steps looking toward closer coöperation between the Council and the Association.

Your Committee desires for its report this year to confine itself largely to the one question of the Orientals in California. The report of last year presented in much detail the serious condition of overlapping and competition which existed in the missionary work among the Orientals in California. Our report was seriously challenged in at least one regard and owing to information which had come to us of another serious overlapping, it was thought wise by the Committee and the officers of the Home Missions Council to call for a conference on the coast which should be attended by the responsible officers of the interested Boards whose duty it would be to make as complete a survey as possible on the ground and bring in such recommendations as should seem wise.

Such a conference was called to meet in Los Angeles on October 13th and San Francisco October 14th and 15th. About twenty-five of the Secretaries and workers therefore met in Los Angeles and supplied by a rapid conveyance, a fairly thorough survey was made of the different fields of the Chinese and Japanese work in the Plaza section of the city, and sections farther out as far as San Pedro. We visited the missions not only during the day but some of them when their night schools were in session.

The following day a still larger number convened in San Francisco. There were about fifty-two persons present representing twenty Boards. In all about forty missions were visited. After inspecting the different missions, the afternoon and evening of the 14th and the forenoon and afternoon of the 15th were spent in an earnest conference where those who had been on the field for many years brought to us their added wisdom and experience.

May we summarize the work now being carried on? The work among the Chinese began in 1852. There are now 43 Christian institutions for the Chinese in northern California—three are children's homes, one a Y. M. C. A. and one a Y. W. C. A. There are 10 missions in southern California, 4 in Portland, 1 mission and a Chinese Y. M. C. A. in Seattle.

The Japanese work was organized in 1877 and now is in 40 places in northern and 32 places in southern California.

The Korean work has been in existence about 20 years and is conducted in fifteen points in California.

Of overlapping there was evidence in superabundance for it was discovered that there are 5 missions for a very small population of Chinese in Los Angeles, Portland has four for 1,800 Chinese, Oakland has seven for 2,000 Chinese and San Francisco twelve for a possible 7,000 to 10,000 Chinese. A similar condition was found among the Japanese. Recommendations concerning these conditions will follow.

In the Plaza region of Los Angeles the congestion of missions and serious overlapping has been aggravated by the coming in of the newly established mission of the Reformed Church in the United States across the street practically from the long established Union Mission. Not very far from these were both a Free Methodist and a Nazarene Mission for the Japanese.

Your Committee therefore recommends:

"That in Los Angeles the agencies now at work among the Japanese in the Plaza section be requested to combine so far as possible along all lines of work and that they join in securing a building or buildings, equipment, and a staff of competent workers."

The Methodist Episcopal and Protestant Episcopal churches have missions in a newer residential section of the city of Los Angeles where there is no competition and it was therefore recommended, "That the Methodist Episcopal and Protestant Episcopal churches be requested to adequately care for the Japanese in the section of Los Angeles where their missions are now located."

The Christian Church or the Disciples of Christ, have by far the finest equipment of any mission in southern California and occupy a field practically by themselves. Too much praise cannot be given to them for their foresight and

enthusiastic support of this work, it was therefore recommended,

"That the Christian Church be encouraged to adequately develop the work being conducted at present by it among the Japanese in Los Angeles."

At San Pedro among the fisherfolk of the Japanese and at Moneta in a rural community church among the small farmers of the Japanese race, the Baptist Church is doing a splendid work in competition with no other organizations and we therefore recommend,

"That we commend the Baptist Church for undertaking work for the Japanese at Moneta and San Pedro in Los Angeles where no other organizations are at work and encourage them to adequately care for these fields and that we commend the Baptist plan to establish work only in unoccupied fields and that we commend it to other organizations as a worthy example to follow."

It may as well be added that the above recommendations were made with the express object of serving notice on other organizations to keep out of these territories already so well occupied.

For the Japanese work in Oakland it is recommended that the principles and methods of federation, so far as needed and so rapidly as possible, be the policy of the future Christian enterprise.

At the meeting of your Committee on December 7 in New York, it was voted to urge upon the Methodist Episcopal Church, South, the importance of strengthening their work in buildings and workers in Alameda, a field which is both needy and inadequately occupied.

We recommend that the Japanese situation in Berkeley be referred to the Oriental Missions Council, on the Pacific Coast, for further investigation, with a view to possible federation of Missions there.

The work for the Chinese is more seriously congested than that among the Japanese owing largely to the fact that it was originally planned for a population two or three times as large. The Chinese on the coast are a receding people while the Japanese are increasing rapidly though not as rapidly as inflated reports would indicate. The Plaza section of Los Angeles has now five small missions for the Chinese very badly housed doing a work which is none too large to be cared for adequately and much more efficiently in one building and it was therefore recommended,

"That in view of the fact that among a Chinese population of not more than 2,000 in Los Angeles there are five small missions located very close together in the Plaza section, and all of them poorly housed, the organizations and agencies conducting the work be urged to make an effort to combine these missions so far as possible, and that they unite in securing a building or buildings, equipment and staff of competent workers.

"That we request the representatives of the American Missionary Association, the Foreign Board of the Presbyterian Church, U. S. A., and Board of Home Missions of the Methodist Episcopal Church and the General Mission Board of the Church of the Brethren to come together for mutual conference in reference to carrying out the details of the above."

As reported quite fully last year, the condition of congestion overlapping and competition in the section popularly known as Chinatown in San Francisco is the most flagrant. The Conference found nothing to soften the vigor of the report of your Committee last year. On account, however, of the very large investments now made in 14 distinct missions, representing an outlay of easily a half million dollars, it was not thought possible to recommend any union of the agencies now at work. Our one hope is to keep out of the district any new efforts and to prevent, if possible, the outlay of additional sums of money. We therefore recommend,

"That the Cumberland Presbyterian Church be requested to reconsider its purpose to erect a new mission building in the Chinese section of San Francisco and seek some way of caring for its work in buildings now in existence and in coöperation with other churches."

The imperativeness of no further investments in that section is made more evident when we consider that the Catholics are now rearing a building which when completed will create a plant estimated to be worth from $100,000 up and that within a stone's throw of several of our long established missions—it can mean only one thing, that the concentrated and united Catholic Church purposes to challenge the dissipated work of an un-united Protestantism. That challenge cannot be met by the disjecta membra of our Protestant missionary efforts—we must hang together or we shall hang separately and that soon. The Catholic Church means business in its efforts to gain the Chinese of America and added evidence is shown by the fact that in that splendid Chinese High School, opposite their mission as well as the Protestant missions, they already have captured about four fifths of the teaching force.

In this new mission the Catholic Church purposes to establish a unified, well-planned and thoroughly equipped

school for both day and night work with a curriculum which shall be unified and progressive from bottom to top, from the kindergarten through. Over against this the Protestant missions are carrying on and have from time immemorial almost, small competitive, over-lapping work, ineffective and wasteful. Of course, one bows in reverence before the splendid heroism and consecration which has characterized it, but one may say of it as was said of the Charge of the Light Brigade, "It was magnificent, but it was not war."

Dr. Charles R. Shepherd, the Secretary of the Oriental work for the Baptist Church, made a most thorough and illuminating study and report of the educational work among the Chinese in San Francisco. There are five denominational Protestant day schools with a total of 430 pupils and 11 teachers. We can do no better than quote from Dr. Shepherd's report in regard to one of these schools:

"In school A. we find about one hundred children ranging in age from three to fifteen.

"About fifty of these are in one room, 20 by 25. In one end of the room are seventeen kindergartners. At the other end of the room is a table at which are seated five little folks doing second grade work. In the remaining, say about three fifths of the room, are kindergarten tables and chairs at which are seated thirty-two children constituting what is known as a Primer Class. Every available foot of space is occupied and tables have to be stacked up twice a day for the kindergarten plays. There is only one teacher in this room, a Chinese woman over fifty years of age, who has had some kindergarten training.

"The remainder of the children in this school, about fifty in number, are in another room 20 by 25. In this room there is one teacher attempting to carry on the work for the first five grades, which means that she has from twelve to fifteen classes a day."

There are nine denominational night schools with an enrollment of 301 pupils. There are six denominational schools teaching in the Chinese language. There are enrolled in these schools 275 pupils. There is one Chinese teacher to each school instructing 30 or 40 pupils in five to six grades.

Dr. Shepherd and all others bear witness to the faithfulness, the consecration, the high spiritual purpose running through these schools, but it is too dissipated, too chaotic, running to cross purposes and wasteful.

Your Committee brings to you therefore the recommendation passed by the Conference in San Francisco and later adopted by your Committee here, as follows:

"We recommend that the attention of our Boards be called to the very serious overlapping of the present school system, the unsystematic status of the educational program and the inefficient methods

now used. We believe that much better results can be obtained by combining the grades and specializing in different places under an educational director, and to that end we would recommend that the local superintendents be requested to secure a committee, of which one at least shall be a local Christian school man, to study the situation and present a program which shall attain larger results and place renewed and special emphasis on religious education and the development of spiritual life."

It was not in the mind of the Conference that this could be undertaken at any less expense but by this concerted and systematic method the work could be much more efficiently done and the real missionary purpose better fulfilled.

In view of the urgency of a coördinated, aggressive, educational program we recommend that the Home Missions Council urge upon the committee especially appointed by the Oriental Missions Council speedy action in developing important policies of educational methods and plans of coöperation committed to their charge.

It would be difficult to find anywhere a more noble work carried on in a more noble spirit and in buildings better fitted to express that nobility of missionary enthusiasm than that done by the Methodist and Presbyterian Boards in their rescue homes for Chinese girls. But, unfortunately the attempt has been made to make them homes for ordinary Chinese girls and also rescue homes for those who have gone astray, therefore it was recommended,

"That the Methodist and Presbyterian Churches which maintain homes for Chinese girls, be urged so to adjust their plans as to work in coöperation in this particular with a view to conducting the rescue work apart from the work for other girls."

The congestion which has been presented above was all the more reprehensible in view of the large neglected areas which the survey discovered. It was thought best therefore to recommend to the various churches doing missionary work among the Orientals to consider carefully the following fields:

Among the Japanese

1. Western Washington—small towns, open country and lumber towns.
2. Washington—Yakima Valley.
3. Idaho—Idaho Falls and Pocatello.
4. Utah—country districts including mining and smelting towns.
6. California—northern part of Orange County; small towns between Pasadena and San Bernardino.
7. Oregon—Hood River Valley.

Among the Chinese

1. Sacramento River towns—Locke, Walnut Grove, Isleton, etc.
2. Reno, Salt Lake, Ogden, Boise, Spokane.
3. Country districts of the San Joaquin Valley.
4. Mexacali and country districts of Lower California.

It is the opinion of your Committee that there are still splendid opportunities for the investment of real missionary zeal in regions now unoccupied—it will probably be not quite so spectacular, but it will be none the less worthy.

It would be hardly proper for your Committee to close its report without some reference to the vexing problem of the Japanese on the coast. The conference was held in the midst of the very heart of the agitation just previous to election. It was not a sudden outburst of racial antagonisms, but the result of careful cultivation on the part of self-seeking newspapers and politicians working upon a real economic and racial fear. If the agitation and the recent laws were to prevent immigration from the Orient, there would be little to criticise, but when it aims to put natural born citizens under discriminating conditions from which every other natural born child is exempt, it becomes a question of the foundation principles of our democracy.

The Japanese feels that for the first time a foreigner has been discriminated against because of his virtues. No one has brought against him any accusation of crime, disloyalty, poverty or anarchy. That he is a law abiding, industrious, thrifty, peaceable citizen—every Californian will admit. But the Japanese is feared because he possesses in a marked degree those very qualities of thrift, industry and economic ambition so much in demand and so rare among the native born of the dominant races. For these virtues and for the further virtue of having children which, if not a crime among the newer Anglo-Saxon, is at least looked upon as not very good form in polite society, he finds himself set upon by a very respectable majority in California. If he shall add to these virtues, that of a passion for knowledge and science, if he shall bring to his farm intensive methods over against the age long extensive waste of the white man, if he shall surround himself with libraries and book stores and markets, if he shall surround himself with flowers, and if he shall further desire to do that which in all others is considered socially laudable, to own for himself and for his children a home and land—all of this will only complete his damnation for, of course, it threatens the white man's

supremacy and that stands among the immutable fore-ordinations of a divine providence. Of course an inferior race ought to stay inferior, if the peace of the world is to be maintained, and that the Japanese is inferior and the white man superior is not admitted into the realm of discussion—the white man has long ago admitted it. But the Japanese wonders what has become of our American Democracy in the process.

But his query is deeper than that. From the missionaries in Japan and from the churches and papers here he has been led to believe that this is a Christian land and that Christians follow the Christ of Brotherhood and Love. He instinctively knows that a Christianity is a fraud which boasts loudly of its faith in the Christ and then throws into the discard the Golden Rule and the Thirteenth Chapter of First Corinthians on the Color Line. All honor to the pastors and educators and social leaders who bowed not the knee to Mammon in that Golden State during this past year of our Lord, 1920. But if we have any idea of winning the Japanese to Christ, we shall soon discover it will not be accomplished by acting the pagan toward him.

May it not be that we are standing at the parting of the ways and that we are deciding now whether we believe that Democracy is big enough and strong enough to embrace men of diverse bloods and whether the fitness of a man to be included in its privileges and immunities shall be based on personal character, not color and race? May it not be also that we are standing at the parting of the ways when we are having the acid test applied to our Christian faith and we are deciding whether the Kingdom of Christ and the Brotherhood of Christ are strong enough to take and keep in a common circle, men of different races? The intelligent Japanese listens to all our splendid missionary preaching of the gospel and then sees the indignities heaped upon him by enacted laws and he is not to be blamed if he replies, "What you do thunders so hard in my ears I cannot hear what you say."

Respectfully submitted,

GEORGE L. CADY,

Chairman.

PUBLICITY

The Theory of the Task

The genius of Home Missions Council publicity is the quiet spreading of the story of coöperation between the Home Mission agencies of Protestant Churches. It is the interpretation of the purpose and practice of great Evangelical bodies in their effort to hasten the Christianization of the United States by the elimination of duplicated work and the providing of Christian ministry where there is none by means of allocating tasks and territory, the standardization of common tasks, the interchange of experience and plans, and the building of a forward-looking program that is concerned more in results for the kingdom of God on earth than in denominational aggrandizement. It is no simple task. It is not an easy task. But the amount of it that is possible with the means available demonstrates very clearly that the story is desired, and that editors are willing to print it.

The attitude of editors toward the material sent to them by the Committee on Publicity of the Home Missions Council and the Council of Women for Home Missions is worth a word of comment. During the past two years both newspapers and the Church Press have been deluged with a spectacular type of coöperation publicity, until there is naturally a reaction. But through it all the publicity material sent out by this committee has been cordially received and printed. This fact is recorded with gratification and a spirit of appreciation. The explanation may be found perhaps, in the fact that it has been an interpretation of the facts with an atmosphere of the spiritual significance of these facts that has been sent throughout the land. At no time has there been any attempt to glorify either of the Councils as such. Nor has there been any personal publicity given out except as achievement demanded that credit be given to some committee or individual.

Publicity, as conceived by this Committee, is the education of folks through the presentation of facts so treated as to be alive with inspiration and the spirit of encouragement.

The field to be thus educated is, first, Denominational Home Mission workers, including officials and missionaries, and the ministry and membership whom they serve and

represent. For unless these know of the coöperation being carried on in the various types of Home Mission activity, they will fail to have that broad vision of the work being done that is so essential to the growth of faith and encouragement to greater effort. Moreover, it helps the denominationalist to toil with the consciousness that denominationalism is not a prohibition to the largest fellowship in Christian service of kindred spirits whose ecclesiastical garments are cut from a slightly different pattern. This publicity therefore renders a service to denominational editors in keeping their people informed about matters that would not come to their attention if the information was not provided in this way.

The second division of this field to be educated is the general public. The misconceptions of the public of the relationships of the different denominations is due to lack of knowledge and to erroneous interpretations written and printed by those either not careful of their putting of things or else eager to throw dust in the eyes of those who would see clearly if given the opportunity. The value of providing accurate statements for such readers is that it becomes a part of the background of their thinking and helps in this way to shape their ultimate conception of the Christian Church and Christianity itself.

The Day's Achievement

In the glow of the morning the tasks that will be done by nightfall look numerous and bulk large. In the weariness of twilight one cannot enthuse over what the day's toil has brought forth. Yet reports must be made and reports must be listened to. Hence what has already been said and what shall follow.

The first task of the year was the preparation and sending to five hundred of the leading newspapers of the country and two hundred Church Papers a four-page single-space story of the Annual Meeting of 1920 together with a pungent statement on "Our Present Mission" by the Executive Secretary of the Home Missions Council. A concise putting of relations with the Interchurch World Movement was included in the story of the Annual Meeting.

Then began to go forth a continuous stream of information. A greeting to the Hawaiian Evangelical Association on the occasion of their Centennial; The plans for harvest welfare service; The work of theological students in lumber

camps; News from Alaska; The Mayflower Tercentenary; The Conference with Jewish Rabbis; Indian statistics and the conferences on Indian Work; The Industrial Jew; Reconstruction Work in Mormon fields; Recruiting the Home Mission force; Conditions among Orientals; Statements on surveys; Conditions and work among American Negroes; Women's Day of Prayer for Missions; The Indian situation; The danger in Community Trusts; Spanish-American Conferences; Country Church Talks.

But why try to complete the list? Suffice to say that when there has been something to say it has been said to the best of our ability and sent out for publication.

Some Publications

During the past year the Home Missions Council has issued the following publications: 2,000 copies of the Annual Year Book; 1,000 copies of the Home Missions Council Directory; 10,000 copies of the Americanization booklet; 2,000 copies of Burleson's "The Soul of the Indian"; 4,500 copies of "A Manual of Church Plans." Of this last the Church Erection Fund of the General Assembly of the Presbyterian Church in the U. S. A., had an imprint edition of 1,500 copies; the Congregational Church Building Society one of 1,000 copies; and the Church Building Department of the Reformed Church in the U. S., one of 500 copies, and the Executive Committee of Publication, Presbyterian Church in the U. S., one of 500 copies. In Negro work the following have been distributed from the office through the various Boards, through individuals and through responsible organizations: 20,000 copies of "A Race Crisis"; 3,000 copies of the Race Relations Bulletin; 6,000 copies of "The Negro, An Asset of the American Nation"; and 2,000 copies of "A Preliminary Study of Inter-racial Conditions in Chicago."

Jointly with the Council of Women for Home Missions the following have been published: 1,000 copies of "Oriental Mission Work," containing the survey facts, addresses and findings as presented at the Oriental Conference October 13, 14 and 15 in Los Angeles and San Francisco, California; and 1,000 copies of Stowell's "A Study of Mexicans and Spanish-Americans in the United States." In addition to the regular publications as representing the Home Missions Council the Secretaries have contributed articles on Home Missions to various missionary publications. Dr. Anthony has had three articles in the "Christian Herald," and articles

in the "Homiletic Review," the "Intercollegian," the "Missionary Review of the World," the "New York Sun," and a chapter in the joint publication of the Commission on War and the Religious Outlook of the Federal Council of the Churches of Christ in America. Mr. Roundy's article on "The Negro, An Asset of the American Nation" was reprinted in two parts in the "Christian Century" and in a single article in the "Fisk University News." Excerpts have found their way extensively into the religious press. Mr. Roundy has had articles in the "Congregationalist" and the "Christian World" on "The New Negro in the New South" and "Negro Radicalism." The "Missionary Review of the World has published two of his articles on "Mormonism of Today" and "Christian Work Among Orientals on the Pacific Coast." In the "Missionary Review of the World" Secretary Lindquist published an article on "Urgent Needs of American Indians." A book "The Near Side of the Mexican Question," by Jay S. Stowell, is now on the press.

A New Venture

In addition to this, just before Christmas a Christmas message as the Bible puts it was sent to three hundred Foreign-language publications, two hundred and twenty-five Church Papers and every daily newspaper in the United States. In order to have the postage carry the fullest possible message there was enclosed a regular two-page publicity release containing the function of the Home Missions Council and a resumé of work done during the year. The marked copies already received indicate a wide use of this material.

As to Method

In order to do this work the Committee has found it necessary to keep in close touch with the work of every committee. Dr. A. W. Anthony and Mr. R. W. Roundy have been exceedingly helpful in making this possible.

It takes page after page of reports to get a good strong worthwhile paragraph of eight or ten lines. The pamphlets issued have been reviewed. So many there are who expect one to find a background in bare statements. It has been necessary to serve on committees to get some of it.

But once mastered, the material has been dictated, transcribed, corrected and recopied, multigraphed, assembled, folded and inserted in envelopes addressed from the care-

fully prepared list to be used, and then sent on its mission. It is all so simple, that one is prone to remark, "Is that all?" There is no answer in suitable words. It is all. But only those who gather and sift and estimate and interpret and write know the content of "all" in this instance.

There is a compensation, however. One comes to know in a most gratifying way the full story of Home Missions. And the day's toil at one's regular task gains a new emphasis from this fact. That the chairman of the Committee must needs do most of the work, with help furnished for the mechanical part of the task, is inevitable. If he has done it in such a way as to satisfy those who sit in the high places and judge the product from a purely administrative viewpoint, both the Committee and the chairman will rejoice. If they are not satisfied, all the Committee can do is to call attention to the recommendation of the Committee in its report last year "That the members of the Home Missions Council be requested to make suggestions for improving the work of the Committee on Publicity," which recommendation was taken seriously by only two people.

Recommendations

This recommendation is renewed and is presented with a recommendation that the appropriation for the Committee on Publicity, which is the point of contact with the Church and the Public, be at least as large as the appropriation for 1920.

Respectfully submitted,

Ralph Welles Keeler,
Chairman.

RECRUITING THE HOME MISSION FORCE

If in their annual sessions these two Councils were to select and to set their hands to the one task, the accomplishment of which should do most to guarantee a Christian America and thereby a Christian world, that task would be the one with which your Committee on Recruiting has been engaged. The most imperious need of the hour is for Christian leadership. There is no home missionary proposition anywhere in this land, which has any right to continuance, however down at the heel today, which may not be transformed into a distinguished success with proper leadership. Nor is there any section of the home mission task, however largely the subject of favorable nation-wide publicity today, which tomorrow may not become a most dismal failure, with inadequate leadership.

With enough of the right kind of men and women for the home missionary program, commissions on evangelism find themselves with spare time on their hands, for the local pastor is functioning as the unit of leadership; secretarial forces may be reduced, for the local leader is the unit of advertisement of the cause; many an aided field may become self-maintaining, for there is enough money in almost every community if the right man asks for it; treasurers will have plenty for new work because enthusiasm has spread from the man who has vision to the people who have means; and of a thousand unoccupied centres, it may not only be said, "Jesus of Nazareth passeth by," but as the Christian program of strong men and women is progressively realized, the people will declare in transformed lives, "We have found the Christ."

Men and women for leaders—that is the quest of this session of these Councils and of all sessions, until the need is met.

There are not enough of any kind. At a recent conference the statement was made that though 5,000 new Protestant ministers are needed every year, there are only 1,100 all told graduating from the seminaries this year. If we restrict ourselves to those who can qualify, who come to the task with original endowment, with complete preparation, with commitment to the task, who are not going to be satisfied with anything less than the attainment of what our "dough-

boy" called his "objective," the situation is even more startling.

"Give us men." We judge you say so or you would never have appointed this Committee.

At your meeting a year since you passed the following resolutions:

"*Voted:* that we instruct our Committee on Recruiting the Home Mission Force to take immediate steps toward organizing methods and developing means for the enlistment of young men and women for Christian service in the Home Field."

"*Voted:* that there be presented to the proper authorities of the Student Volunteer Movement the strong consensus of opinion, as expressed in a Joint Session of the Council of Women for Home Missions and the Home Missions Council, that in view of the great united Movements of the Church, the time has arrived when a united appeal for missionary service should be presented to our colleges and conferences and that all practical difficulties that have hindered the inclusion of Home Missions in the Student Volunteer Movement shall be removed by careful conference between responsible Christian leaders."

After several conferences between the leaders of the Student Volunteer Movement and the Council of Women for Home Missions and the Home Missions Council as giving consideration to the possibility of a common standing ground a tentative agreement was entered into, looking to certain measures of coöperation. Your Committee opened offices in the headquarters of the Student Volunteer Movement at 25 Madison Avenue, the middle of May and at the request of the Committee, the Rev. William S. Beard was allocated as temporary Secretary, though under salary of The Congregational Home Missionary Society with which organization is his permanent connection. Later the staff was augmented by adding the Rev. Jay S. Stowell as Associate Secretary.

The balance of this report will be occupied with a statement of the activities of the Committee, conclusions reached, and recommendations for the future. It will, of course, be understood that these can be presented within the limits of this report only in barest outline. For a more extended statement, copies of a report prepared by the Secretary early in September may be found with the Executive Secretaries of both Councils and in the office of the Committee.

I. *Statement of Program*

1. The Committee has felt that it has been called into existence not so much as a committee of survey as to find candidates—both men and women—whom the homeland

agencies may definitely commission for longer or shorter periods. It has felt that the types of workers needed in general are the following:

A. Pastor's Assistants.
B. Directors of religious education.
C. Club leaders, social workers of all types.
D. Association Secretaries.
E. Workers in the Americanization field.
F. Teachers in schools among the retarded races.
G. Those representing any other occupation which may contribute directly to the Christianizing of America.

2. The suggestion was made to the Committee that several of the Summer Conferences of the Intercollegiate Young Men's Christian Associations and Young Women's Christian Associations be visited by the Secretary, the conference season being at hand when the Committee formally commenced its work. Our purpose was to discover whether such gatherings may become a worth-while recruiting territory.

The Committee having held, however, that its mission is not so much to send its own Secretary into a given field, as for example the Summer Conference field, as to serve as a clearing house for the recruiting effort of the various Boards which are constituents of the Councils, investigation was commenced to discover those individuals in the several Boards whose work is akin to that of recruiting officials, who might be detailed for such service—both secretaries and missionaries. Though the Secretary, himself, attended only Association Conferences, the term Conference, as here used, includes those of the Interchurch and the Council of Women for Home Missions. Such representatives to the number of about 30 made report to this office.

We had not been long at the task before we discovered also that the various denominations had been pretty largely individualistic so far as their programs of effort at these conferences were concerned. In many instances there was apparent lack of unity in the programs of denominational representatives. There was confusion as to the nature of the duties at the conferences, lack of organization of such representatives, lack of appropriateness in appointment. Possible candidates were being lost between conferences and Board offices. Prospects not being followed up, turned away from

the whole proposition disgusted. Consequently a "Statement of Duties" was prepared tending to coördinate and heighten the effectiveness of such service. This program was sent out to all the Boards by vote of the Committee with the request that copies come to the hands of those detailed for such work.

All such were asked to report to the office of the Committee the names of those interviewed that they might in turn be passed on by the Committee to all the Boards save the one to which the person reporting belonged. 250 names have come to this office of those, largely students, who are seriously considering the claims of the homeland work. These have been reported to the appropriate Boards for their follow-up.

3. Similarly, but in a most limited way the Secretaries have done some college visitation work since the commencement of the fall term. The Secretary has been in six institutions, combining this with regular itinerancy in behalf of The Congregational Home Missionary Society and therefore without cost to the Councils. About 75 students have sought interviews and their names and information concerning them have been passed on to the appropriate Boards. The entire fall could have been used profitably in such visitation. Investigation has been inaugurated with a view to the utilization of Board secretaries and missionaries in an interdenominational way. Our thought is that a man who visits New Hampshire College, for example, can recruit for 20 denominations as well as for one. He will not have a knowledge as to the exact character of the need in particular fields in denominations other than his own, but he will know types. The information thus secured by a relatively small group of men and women and imparted to the appropriate Boards, if properly followed up by each Board, will result in as definite and worthy results as if the old individualistic habit were further pursued.

4. Correspondence and attendance at Association Conferences has resulted in the collection of much information which has been carefully preserved and will be of much value for the future.

5. Informal conferences have been had between the Home Missions Council, the Council of Women for Home Missions, the Council of Church Boards of Education, the Student Volunteer Movement, the Young Men's Christian Associations, the Young Women's Christian Association, the Foreign Missions Conference, and the Federation of Woman's Boards

of Foreign Missions, looking to a possible coördination of all recruiting activity, that for the work overseas as well as in this land. It is too soon, however, to say what results may be achieved in the matter of such a conjoint approach. Recommendations looking to such conjoint effort are being presented not only to these Councils, but to the annual meetings of the Council of Church Boards of Education and of the Foreign Missions Conference.

The above somewhat represents in barest outline the activities of your Committee.

II. *Conclusions*

We should like to record some of the conclusions at which we have arrived tentatively at least.

1. Recruiting does not stand apart by itself, alone. Recruiting is the climax of a process. Our great interest ought to be in promoting vocational guidance that every Christian student may, therefore, have the background necessary to adequate and worthy decision.

2. As rapidly as possible we ought to get back into the secondary schools. There are laid the foundations of decision.

3. When the richness and sweep and significance of the home missionary opportunity are properly presented, it is not difficult to secure the thoughtful consideration of the best type of students. Candidates are available. The onus of responsibility rests upon us.

4. The homeland volunteer idea is not up in the air and a dream. It is already an accomplished fact. There are at Pennsylvania State College, Middlebury College, Bonebrake Seminary, Haskell Institute and at a number of other points informal organizations of students whose attention is centered on the United States as their sphere of Christian effort. At other points we find the student body desiring that there be a single organization including all who are contemplating any form of Christian service either abroad or at home.

5. Denominationalism no longer bulks large in the student mind. Students think of denominations as they thought of the various arms of the Service, as coöperating not competing units. They do not care to talk with a man because he is a Baptist or a Presbyterian. What they are looking for is a man who has a "job that will blister their hands." They cannot understand why a dozen representatives of as many

denominations should waste time in one institution when one man can do the work for the group.

6. All large mission Boards must add to their present equipment, departments whose function will be to keep in touch, through literature, correspondence, and visitation, with prospects, who may be made known through this Committee or from whatever quarter, that by this process of nurture decisions may finally be reached.

The Boards of smaller size may well function through this Committee, which, as the creation of these Councils, puts all its resources at the disposal of any of the Boards large or small.

The larger Boards should have constantly at command lists of missionaries and secretaries who are fitted and available for summer conferences and college visitation work. Only those who have knowledge of the student approach to life, intimate acquaintance with home mission work and passion and fire are of value. If we cannot send our best, we should send no one.

7. Not much longer will it be possible to go into any but denominational schools on the old individualistic plan. Neither administrative officers nor students will tolerate it. We, who are set to this task, must represent groups not units. Choice in this matter will not be open to us.

Furthermore, a man who visits a college of his own denomination may find only a corporal's guard of that sect as students at this point. Three fourths of those whom a Congregationalist will see at a Congregational institution are of some other denomination. One's time is largely wasted if one seeks only one's own group.

8. Boards must be much more definite in their statement of needs and must be able to anticipate future needs, if they are to receive the attention of student bodies.

9. Just as fast as missionary societies can secure appropriations to utilize the more mature college students for summer work, just so quickly will the ranks of permanent workers be filled by those who through this temporary service have gotten the "feel" of the task.

10. A special committee has been giving attention to the matter of recruiting literature and their report is available. In addition to folders similar to such as Dr. Shriver's "The New Home Mission of the Church" and Dr. Burton's "Life Investment," general in character and most excellent, there

ought also to be single leaflets each descriptive of some one of the various phases of home missionary activity. Individual Boards should supplement this with other literature presenting typical openings, but prepared from the student standpoint.

11. The question of watchword and purpose has received consideration. It seems to be the mind of your Committee that these are not considerations of immediate and paramount importance. The vital factor is life. Life will always find a body.

Six months is too short a period from which to expect much by way of tangible result so far as recruits actually available are concerned. Consistent effort through the years will reveal the worth of this approach to our most important task.

III. *Recommendations.*

Your Committee begs to submit the following recommendations:

1. We recommend the continuance of this Committee and its work.

2. We do not understand that the Committee has or seeks administrative functions, but rather that its endeavor has been, is, and should be to coördinate and heighten the effectiveness of the recruiting efforts of the various denominational Boards.

3. Reference was made under item No. 5 of the "Statement of Program" to conferences between the Home Missions Council, the Council of Women for Home Missions, the Council of Church Boards of Education, the Student Volunteer Movement, the Young Men's Christian Associations, the Young Women's Christian Associations, and the Foreign Missions Conference looking to the possible coördination of the entire recruiting activities of the Church. These organizations have been informally functioning through their representatives on a joint committee known as the Committee of Six, and have been giving much attention to the question of unifying our approach to the student body. This Committee has been wondering whether or not the day has not arrived when we must view the world as an entity rather than a series of unrelated units so far as our recruiting activities are concerned. This discussion has eventuated under the leadership of Dr. Robert L. Kelly, Execu-

tive Secretary of the Council of the Church Boards of Education in a series of recommendations which were adopted by the Council of the Church Boards at its annual meeting last week. We offer these recommendations here as follows with a request for their adoption by these Councils:

Recommendations of the Committee of Six on Plans Coördinating Recruiting Agencies

The Committee recommends:

A. That the fact be definitely recognized that evangelism, life guidance and recruiting are inseparable in any normal program among students for the upbuilding of the kingdom.

B. That there should be coöperative activity in local institutions between faculty representatives, church representatives, and student organizations.

C. That in the denominational college a central committee should be designated as the local coördinating agency in effort along the lines of evangelistic work, life guidance and recruiting. This committee should be made up of representatives of the faculty, the churches and the student organizations.

D. That in tax supported and independent institutions the corps of workers should designate the central body to coördinate the recruiting plans for the various agencies. The successful work in such institutions as Pennsylvania and Cornell is cited as affording possible models for this type of institution.

E. That there be the development by the Church Boards of Education and the other denominational agencies of such life guidance plans for students before their admission to college as may be approved by those agencies.

F. That the various Boards belonging to a given denomination designate some one Board or other agency as the coördinating agency of the denominational plans of approach to their colleges and that this agency coöperate with similarly designated agencies of other denominations as well as with the faculty and student representatives in the local recruiting program.

G. That the present Committee of Six be enlarged to a Committee of Nine and that it be made up of one representative of each of the agencies which appointed the Committee of Six, namely, the Student Volunteer Movement, the National Board of the Y. W. C. A., the International Committee of the Y. M. C. A., the Council of Women for Home Missions, the Home Missions Council, the Council of Church Boards of Education, and the Sunday School Council of Evangelical Denominations and two additional representatives at large to be chosen by the representatives of the seven agencies just named. This Committee of Nine should be a national coördinating agency and should serve as a clearing house of information and discussion. In so far as possible the general plans of the

various agencies should be unified by this committee, it should make recommendations for the allocation of work to the various agencies so that the entire field may be covered, and should attempt to impress upon the different agencies making approaches to local institutions the necessity of doing so in conformity with plans generally agreed upon and with the principle of due notice in advance.

H. In view of the fact that a definite agreement has been reached by the denominational agencies working through the Council of Church Boards of Education for a united approach to the student problems to come before the Lake Geneva Summer Conference for the summer of 1921, the Committee recommends that this effort at coöperative work be commended and that an effort be made to extend the application of the principle of coöperation between the various agencies interested in other summer conferences, both Association and Missionary Education.

4. We recommend the employment of a Secretary who shall give full time to this work.

5. We recommend the adoption of a budget adequate to its needs.

Respectfully submitted,

WILLIAM S. BEARD,
for the Committee.

ROMAN CATHOLICISM AND PROTESTANTISM

Comparative Growth in the United States of America, 1906-1916, With Some Special References to New York City

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A stranger from abroad visiting New York in 1919-1920, and noticing the frequency of the bestowal of the "freedom" of that city on Roman Catholics, might easily be misled to imagine that America is becoming increasingly Roman Catholic, and that in New York itself those who adhere to the Roman obedience are rapidly increasing.

From 1909 to 1919 the "freedom of the city" had not been bestowed on any one, but in 1919 and 1920 De Valera, Cardinal Mercier, Archbishop Mannix and Mrs. MacSwiney all received it, and, while it was also readily bestowed on King Albert of Belgium, there was some difficulty, according to the "New York Times" of January 9, 1921, in securing it for the Prince of Wales.

There are not a few uninformed Americans moreover who have the impression that Protestantism is declining, while the Roman Catholic Church, in addition to wielding the power which comes from compact organization, is increasing faster than population.

(1)

My purpose is to open up an authoritative source, namely "Religious Bodies, 1916," published by the Federal Census Bureau, and to investigate and dissipate these misimpressions.

All religious workers in America, including the Roman Catholics, ought to prefer facts to fiction, and ought to be thankful for the energy which the United States is showing in the progressive improvement of its censuses of religious bodies.

Inquiries concerning churches were made in 1850, 1860 and 1870, but these were limited to the number of organizations and edifices, their seating accommodations and property values. It was not until 1890 that anything approaching a full schedule was set up.

When the Bureau of the Census was made a permanent organization, in 1902, there were not a few who feared that national inquiry into religion as a factor in the Nation's life would be excluded from the draft of the legislation creating the Bureau.

On the contrary, inquiry into the statistics of religion is a permanent requirement of the permanent Census Bureau, and in 1906 the schedule of investigation was fuller than in 1890.

In 1916, in turn, it was fuller than in 1906, and, for the first time in the Nation's history, membership in religious bodies was classified on an age basis.

The use of the churches for patriotic stimulus in the flotation of the Liberty Loans, by the distribution to 175,000 clergy of all communions of sermonic suggestions prepared by the writer in 1917, has strengthened the Nation's appreciation of religion as a moral and social force, and in 1926, or earlier, religion will again be made the subject of study as minute and scientific as is made of manufacturing, mining, agriculture or population.

(2)

The writer in 1920 made for the War Plans Division of the War Department a computation of the religious composition of the United States as at December 31, 1916, as a basis for a fair apportionment of Army Chaplains under the Army Re-organization bill which became effective in July, 1920.

The principle underlying that computation was that the Roman Catholic figures of membership are identical with Roman Catholicism's own estimate of its practical population, while Protestantism's more adult membership is not identical with Protestant population, but constitutes but a small fraction of it.

The population of the Nation, December 31, 1916, was placed in "Religious Bodies, 1916" at 102,017,312. Actually it was a little less than that. Based on the final announcement of the population of the United States on January 1, 1920, as issued by the Census Bureau in December, 1920, I have computed it at 101,464,014.

Roman Catholicism includes in its membership all baptized infants, while Evangelical Bodies, as a rule, admit baptized children to communicant membership only when they have reached such years of discretion as to make for themselves a credible profession of personal faith.

The Roman Church counts as "members" the "infants" who cannot speak for themselves; the Baptist churches accord the ordinance of baptism only to those who have so spoken for themselves as to be given believers' baptism. An ordinary Roman Catholic congregation is a sector of Roman Catholic population as much as of membership; an ordinary Baptist congregation is made up both of members whose number is included in reported returns, and of additional population, unreported in the census of religious bodies, to which evangelistic appeal is being made to make with their mouths confession of faith unto salvation. "Evangelical population" must be computed; Roman Catholic population is reported.

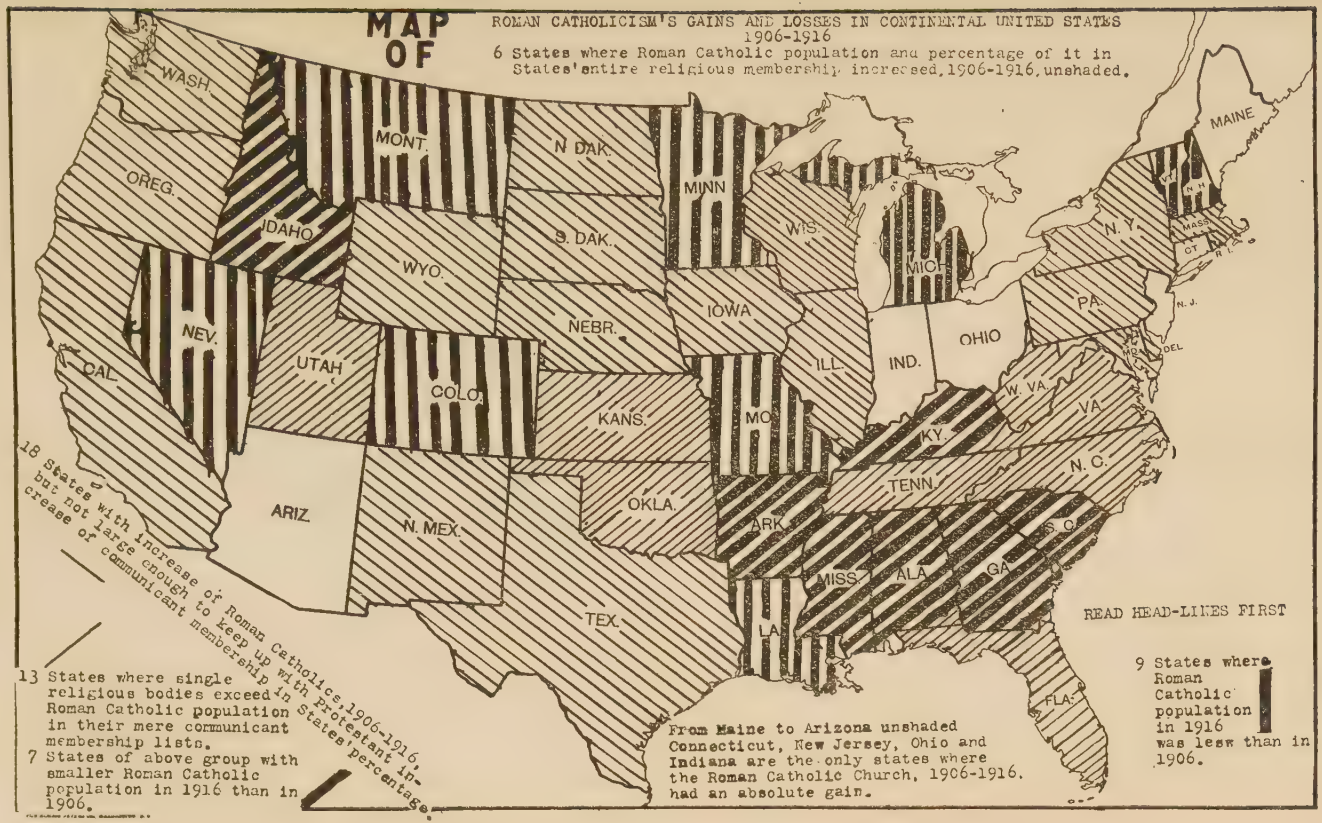
In computing the population represented by the more adult membership of the Evangelical Churches, I therefore threw the figures of "Religious Bodies, 1916" into the following table, which is adjusted to the above estimate of the population of the Nation:

TOTAL MEMBERSHIP RETURNS, 1916, AND OVER-TEEN (13+years) AND UNDER-TEEN (—13 years) RETURNS OF ORGANIZATIONS REPORTING SAME.

Membership's Per Cent of Population of Nation	EVANGELICAL BODIES	Per Cent Inc.	RETURNS FROM ORGANIZATIONS REPORTING TEEN AGE				
			Total Membership	Number.	Under-Teen	Over-Teen	Per Cent Under-Teen
List	1. With Adult Baptism....	21.7	9,098,316	6,323,439	261,601	6,061,838	4.14
	2. With Infant Baptism....	29.4	12,305,986	8,934,701	574,455	8,360,246	6.42
	3. With Both Modes.....	2.7	1,154,172	867,392	47,690	819,702	5.49
22.2		53.8	22,558,474	(1) 16,125,532	883,746	15,241,786	5.31
	4. Evangelical Lutheran....	5.9	2,467,516	541,100	0	541,100	0
24.6	Total Evangelical Churches.	59.7	25,025,990	16,666,632	883,746	15,782,886	5.31
.3	5. Eastern Catholic	.7	313,626	257,052	44,755	212,297	17.41
15.5	6. Roman Catholic	37.5	15,721,815	(2) 12,898,788	3,219,732	9,679,056	24.96
	7 Jewish	.9	357,135	248,354	40,255	208,099	16.20
.9	8. Latter Day Saints.....	1.1	462,329	450,015	137,847	312,168	30.63
	9. Other Religions	.1	45,959	32,733	1,034	31,699	3.16
41.3		100.	41,926,854	30,553,574	4,327,369	26,226,205	.....

Estimated Population Nation December 31, 1916, 101,464,014.

(1) 71.5% of Membership Returns; (2) 82.1% of Membership Returns.


MAP OF
ROMAN CATHOLICISM'S GAINS AND LOSSES IN CONTINENTAL UNITED STATES 1906-1916
6 States where Roman Catholic population and percentage of it in States' entire religious membership increased, 1906-1916, unshaded.
WASH.
OREG.
CAL.
IDAHO
NEV.
MONT.
WYO.
UTAH
ARIZ.
COLO.
N. MEX.
N. DAK.
S. DAK.
NEBR.
KANS.
OKLA.
TEX.
MINN
IOWA
MO.
ARK.
LA.
WIS.
ILL.
MICH.
IND.
OHIO
KY.
TENN.
MISS.
ALA.
GA.
FLA.
S. C.
N. C.
VA.
W. VA.
PA.
N. Y.
MAINE
VT.
N. H.
MASS.
CT.
R. I.
N. J.
DEL.
18 States with increase of Roman Catholics, 1906-1916, but not large enough to keep up with Protestant increase or communicant membership in States' percentage.
13 States where single religious bodies exceed Roman Catholic population in their mere communicant membership lists.
7 States of above group with smaller Roman Catholic population in 1916 than in 1906.
From Maine to Arizona unshaded Connecticut, New Jersey, Ohio and Indiana are the only states where the Roman Catholic Church, 1906-1916, had an absolute gain.
READ HEAD-LINES FIRST
9 States where Roman Catholic population in 1916 was less than in 1906.

The Lutheran Church in the above table is given a separate line, for the reason that Lutheranism in "Religious Bodies" does not report a single member under 13 years of age, and therefore required in the process I used special statistical method.

The detail of the computation submitted to the General Staff of the Army was printed in a pamphlet* of sixteen pages which can be secured of the writer.

In the Dominion of Canada the decennial census includes not only the figures of the religious bodies of Canada as furnished by its churches, but also an inquiry into the denominational attachment of every individual in the house-to-house census visitation.

The figures of Canada were used to check my computation, which distributes the population of the United States, December 31, 1916, on a minimum and maximum basis, as follows:

	Minimum.	Maximum.
Evangelical	70,270,861	77,297,471
Roman Catholic	15,721,815	15,721,815
Other Religions	2,841,193	2,841,193
Unattached	12,630,145	5,603,535
	101,464,014	101,464,014

On the basis of the Canadian Census the Evangelical Element would have numbered 78,374,961. The apportionment of Army chaplains was based on the minimum table, but the maximum table is nearer the truth.

71.5 per cent. of the membership returns of the Evangelical Bodies were reported in terms of age classification, and 82.1 per cent. of the Roman Catholic membership returns were so reported. These percentages are to one another as 1 to 1.1. The maximum figures are produced by multiplying the minimum entry for the Evangelical Element by 1.1.

The communicant membership figures of the Evangelical Element of the Nation multiplied by 2.8 produces the minimum evangelical population represented by the communicant membership. The multiple for the maximum Evangelical Element is 3.08.

In other words, the Roman Catholic Element in the United States, December 31, 1916, which is the practical equivalent of January 1, 1917, was 15.5 per cent., while the Evangelical Element ranged from 69.2 per cent. to 76.1 per cent.

* 25 cents plus postage.

From 1906 to 1916, according to its own figures, the population of the United States claimed by the Roman Catholic Church increased from 14,210,755 to 15,721,815, or, for the 10-year period, 1,511,060, which is 10.6 per cent.

In the same ten years, the Evangelical Bodies practicing adult baptism grew in communicant membership 28.2 per cent.; Evangelical Bodies practicing infant baptism 23 per cent.; Evangelical Bodies practicing both modes of baptism 17.2 per cent.; and Lutheranism, which admits to confirmation only at the age of 13 years, increased 17.4 per cent. In the same period population grew 17.1 per cent.

In other words, Roman Catholicism did not grow as fast as population, while Protestantism's communicant membership grew faster than population.

The Comparative Membership in 1916 and 1906, with Gains and Losses, from 1906 to 1916, and growth percentages, in the total Membership returns of the groups listed on Page 227, was as follows:

Evangelical Bodies.	1916	1906.	Gain.	%
With Adult Baptism.....	9,098,316	7,095,534	2,002,782	28.2
With Infant Baptism.....	12,305,986	10,002,693	2,303,293	23.
With Both Modes.....	1,154,172	984,690	169,482	17.2
Lutheran	2,467,516	2,100,357	367,159	17.4
Consolidated and Omitted Denominations	.....	106,740	*106,740	...
Protestant	25,025,990	20,290,014	4,735,976	23.4
Eastern Catholic	313,626	164,968	148,658	90.1
Roman Catholic	15,721,815	14,210,755	1,511,060	10.6
Jewish	357,135	101,457	255,678	...
Latter Day Saints.....	462,329	256,647	205,682	80.1
Other Religions	45,959	44,217	1,742	3.9
	41,926,854	35,068,058	6,858,796	19.5
Nation's Population	101,464,014 (1)	86,646,370 (2)	14,817,644	17.1

(1) Computed on 1910-1920 Census gains.
(2) Computed on 1900-1910 Census gains.
* Loss.

The decline in the Roman Catholic figures for the Nation at large was somewhat undoubtedly due to the surplus of emigration over immigration during the years of the war, but an analysis of the comparative condition of the Roman Catholic Church in the 48 States of the Union, and in the District of Columbia, as in 1906 and 1916, will show that this was not the sole cause.

(3)

The Roman Catholic Church is not only failing to grow in States where normal immigration has a big deposit, but failing to grow in States where immigration never has had

any big deposit, and where, if Roman Catholicism grows at all, it must grow from inroads upon the Evangelical Element.

The map exhibited on Page 223 portrays by different shadings the following four-fold classification of Roman Catholic conditions in the various States of the Union.

The exact facts are shown in Table I., Table II., Table III. and Table IV.

Tables

Table I.

Fifteen States where the membership of the Roman Catholic Church in 1916 was exceeded by the membership of from one to sixteen other religious bodies, all of them Evangelical except in the case of Utah and Idaho, where menacing Mormonism had the excess. In seven of these States the Roman Catholic membership in 1916 was smaller than in 1906, and these are exhibited both in the table and map.

Table II.

Nine States and the District of Columbia where the Roman Catholic Church in 1916 had a smaller membership than in 1906, making 16 States of the 48 States of the Union where Roman Catholicism in 1916 reported a smaller membership than in 1906, and 24 States where it is distinctly receding, as well as in the Capital City.

Table III.

Eighteen additional States where the Roman Catholic membership increased from 1906 to 1916, but wherein the percentage of Protestant membership in all religious bodies in 1916 was larger than in 1906, while Roman Catholicism's percentage had fallen off. This makes a total of 42 States, in addition to the District of Columbia, where Roman Catholicism exhibits a recessional.

Table IV.

The 6 States of the Union wherein Roman Catholicism actually advanced, both in membership and in percentage of the total membership of religious bodies.

The summary of the four tables is as follows:

ROMAN CATHOLIC MEMBERSHIP AND POPULATION.

	1916.	1906.	1890.	Gains. 1906-1916.	1890-1906.
Group 1.....	632,659	661,604	333,905	*28,945	327,699
2.....	2,400,499	2,539,882	1,253,171	*139,383	1,286,711
3.....	10,064,643	9,107,299	4,687,898	957,344	4,419,401
4.....	2,624,014	1,901,969	1,068,212	722,045	833,757
	15,721,815	14,210,754	7,343,186	1,511,061	6,867,568

* Loss.

The comparative populations in 1920 and 1910 of these four groupings of States were as follows:

	Population. 1920.	Population. 1910.	Gains. 1910-1920.
Group 1—15 States wherein the R. C. Church has a population smaller than the communicant membership of from 1 to 16 other religious bodies	27,204,350	24,397,557	2,806,793
Group 2— 9 States and D. C. where R. C. lost population, 1906-1916.	14,057,108	12,210,153	1,846,955
Group 3—18 States wherein R. C. population, 1916, was larger than in 1906, but where percentage of religious membership was smaller in 1916 than in 1906	50,119,081	43,297,911	6,821,170
Group 4— 6 States wherein R. C. population and percentage of religious membership returns were both larger in 1916 than in 1906	14,328,232	12,066,645	2,261,587
	105,708.771	91,972.266	13.736,505

In percentages of the total population of the Nation, 1920, and 1910, and of gains 1910-1920, the above figures are:

	Population. 1920.	Population. 1910.	Gains.
Group 1	25.7	26.5	20.4
2	13.3	13.3	13.5
3	47.4	47.1	49.7
4	13.6	13.1	16.4
	100.0	100.0	100.0

The Roman Catholic Church, therefore, absolutely increased 1906-1916 only in States having, in 1920, but 13.6 per cent. of the population of the Nation, and having, 1910-1920, but 16.4 per cent. of the gains of the Nation's population.

It lost, 1906-1916, 168,328 members in 24 States having 33.9 per cent. of the Nation's gain 1910-1920; and gained only 947,344 members in 18 States having a population gain, 1910-1920, of 6,821,170, or 49.7 per cent. of the Nation's gain.

It grew, absolutely, only in 6 States; and grew in these only 111,712 less than from 1890 to 1906.

Unless I am much mistaken the 6 States of its absolute increase, viz.: Arizona, Connecticut, New Jersey, Maine, Ohio and Indiana—will show in 1920 a relatively higher foreign element than in 1910, and in this is the explanation of its growth there.

These six States have but 7.8 per cent. of the area of the Nation as shown by the following table:

	Square Miles.	% of Nation's Area.
Group 1	805,865	27.1
2	630,369	21.2
3	1,304,832	43.9
4	232,824	7.8
	2,973,890	100.0

Evangelical religion is surely shown by the above facts to have an enormous preponderance in our United States, and to have great fields white for harvest throughout its wide domain.

On the basis of the 1920 population census and the 1916 census of religious bodies a statistical measurement of Protestantism's possibilities for religious education and evangelism could be made for every State of the Union.

(4)

The following is a Tabulation of the Membership in Churches using Foreign Languages, and using English Only, or Failing to Report the use of Foreign Languages in 1916 and 1906, with increases, and percentage increases for the 10-Year Period. (Tabulated from pp. 74-76, "Religious Books," 1916, Part 1.)

	Using Foreign Language.	English Only Or Not Reported. 1916.	Using Foreign Language.	English Only Or Not Reported. 1906.
Protestant	2,990,376	22,035,614	2,792,781	17,497,233
Eastern Catholic..	305,294	8,332	164,633	335
Roman Catholic..	7,677,171	8,044,644	6,284,733	7,926,022
Jewish	342,380	14,755	82,844	18,613
Latter Day Saints	7,033	455,296	7,818	248,829
Other Religions..	7,233	38,726	4,130	40,087
	11,329,487	30,597,367	9,336,939	25,731,119
	41,926,854		35,068,058	

Increases.	Using Foreign Languages.		Using English Only.	
Protestant	197,595	7.1%	4,538,381	25.9%
Eastern Catholic	140,661	85.4	7,997	2387.1
Roman Catholic	1,392,438	22.1	118,622	1.5
Jewish	259,536	313.3	*3,858	..
Latter Day Saints.....	*785	..	206,467	82.9
Other Religions	3,103	75.1	*1,361	..
	1,992,548		4,866,248	

* Loss.

That the Roman Catholic Church gains its increases from churches using foreign languages is strikingly shown by the above table.

The membership of its churches using foreign languages increased 22.1 per cent, while churches using English Only increased only 1.5 per cent.

But even the Roman Catholic churches using foreign languages failed to grow as rapidly as Protestant churches using the English language. The Roman Catholic increase in the foreign group of churches was 22.1 per cent., while the growth in the English-using Protestant group was 25.9 per cent. The increase in the membership of Roman Catholic churches using English only was—118,266, while the increase in the membership of Protestant churches using foreign languages was 197,595.

The English-using Roman Catholic churches increased 1.5 per cent., while the foreign Protestant church membership increased 7.1 per cent.

The following additional table proves even more conclusively that the Roman Catholic Church is the church of the immigrant. It

gives the number of members in churches using foreign languages only for the religious groups named. (Tabulated from pp. 78-82, "Religious Bodies," 1916, Part 1.)

MEMBERSHIP OF CHURCHES USING FOREIGN LANGUAGE ONLY 1916

Adult Baptism Group	67,886	
Infant Baptism Group	174,281	
Both Modes Baptism Group	149,020	
Lutheran	538,364	
	929,551 }	
Eastern Catholic	298,972 }	23.8%
Roman Catholic	3,306.439	71.6
Jewish	215,421	4.5
Latter Day Saints	None	
Other Religions	5,848	.1
Total	4,756,231	100.0

The Roman Catholic percentage of churches using foreign languages only, while only 64.8 per cent. of the similar group in the year 1906, had risen to 71.6 per cent. in the year 1916.

(5)

But what about New York, the metropolis of the Nation and the largest city of the world?

It may be freely conceded that it is the greatest Roman Catholic city of history.

But it has from one-twelfth to one-eighth of all the Jews of the globe, and Baron Reading was racially as much entitled to its "freedom" as Mrs. MacSwiney.

What of New York?

Marvellous to relate the Evangelical churches and the Eastern Catholic churches are the only ones that made any advance 1906-1916.

MEMBERSHIPS, RELIGIOUS BODIES, NEW YORK CITY

	1916.	1906.	Gain or Loss	% Gain.
Protestant Episcopal	106.611	92,534	14,077	15.2
Lutheran	61,947	51,285	10,662	20.8
Presbyterian	61,707	48,914	12,793	26.1
Methodist	50,745	49,970	775	1.1
Baptist	45.848	43,601	2,247	5.1
Reformed	25,706	24,005	1,701	7.1
Congregational	25,230	21,096	4,134	19.5
	377,794	331,405	46,389	13.9
All Other Protestant Bodies.	41,715	37,913	3,802	10.1
Protestant	419,509	369,318	50,191	13.5
Roman Catholic	1,545,562	1,663,265	**117,703	*
Other Catholic	39,235	18,067	21,168	117.5
Christian	2,004,306	2,050,650	**46,344	*
Jewish	93,819*	93,819		
Other Religions	3,002	3,536	**534	*
	2,101,127	2,148,005	**46,878	*
	Dec. 31, 1916.	Dec. 31, 1906.		
Population of City	5,356,328	4,323,656		24.2
% Protestant Communicants in City Population	7.83	8.44		

* 30,414 "Heads of families" reported in 1906, equivalent to 93,819 "persons" reported in 1916.

** Loss.

Protestantism added 50,191 to its communicant list in the 10 years when Roman Catholicism lost 117,703, and Roman Catholicism's large loss was responsible for the loss in the Christian Church membership of New York City, despite the gains of Protestantism and of the Eastern Catholic churches, of 46,344.

Protestantism's increase, however, did not keep pace with the growth of population, and the religious leaders of the world's largest city face the solemn fact that, from 1906 to 1916, while the city gained 1,033,000 in population, the enrolled membership of all religious bodies decreased to the extent of 46,878 persons.

This loss is due not only to the decrease of Roman Catholic membership, but to the static conditions of Judaism, which, while it numbers from 1,500,000 to 1,750,000 persons in the population of Greater New York, has less than 100,000 with regular synagogue connection.

To interpret Evangelical Christianity to Roman Catholics from all countries of the globe, and to interpret it to Jews, who as yet fail to recognize that Jesus internationalized Moses, the Protestant churches of Greater New York have a task severer than that of the churches of any other large city of the Nation.

The percentage of the populations of the 8 largest cities of the Nation in the communicant membership of their Protestant churches in 1906-1916 was as follows:

	1906.	1916.		1906.	1916.
Baltimore	22.36	24.47	St. Louis	13.55	13.83
Philadelphia	17.39	18.56	Chicago	11.92	11.20
Pittsburgh	16.90	23.57	Boston	11.03	10.89
Cleveland	15.07	12.69	New York	8.47	7.68

Facing the greatest Roman Catholic and greatest Jewish city of history, the Evangelical communicants of Greater New York are only one in every thirteen of its population, and while, as yet, registering no decrease in the aggregate of their church rolls, are certain to do so within a short time unless two things happen:

1. **Such Federation of their forces as, on a neighborhood plan of work, will come into contact with the actual or potential Protestants of every square foot of the area of the whole city, and**

2. **The increase of the population in the cradles of Protestant homes.**

It is questionable whether increase by spiritual rebirth-rate can ever be so rapid as to counteract the decrease of the size of Protestant families in New York City.

Studies of this subject made by The New York Federation of Churches prove that the Jew has the largest number of children; the Roman Catholic the second largest; Protestants of a specified denomination the third largest; Protestants who do not know what denomination they belong to, the fourth largest family, and Agnostics the lowest fecundity.

It may be well, as at least one church in Greater New York has recently done, to open doors to lectures on "Birth Control" in neighborhoods of high foreign complexion, but it would be a great deal better thing if, throughout the Protestant churches of the city, which are unwilling to worship the Virgin, the blessedness of motherhood were proclaimed as fearlessly, as patriotically and as Christianly as Theodore Roosevelt preached it.

The enrollment in Protestant Sunday Schools in New York City fell off nearly 30,000 from 1906 to 1916, equivalent to a decrease from 81 per cent. of communicant membership in 1906 to 64 per cent. in 1916.

The church organizations of the seven leading Protestant communions in 1916 numbered 847 and Jewish organizations numbered 748.

What of New York?

Protestantism and the Eastern Catholic Churches are increasing in membership, but Roman Catholicism is declining, and Jewish organizations may in 1926 exceed those of Protestantism.

Tables

Table I.

Thirteen States where Membership of Roman Catholic Church in 1916 was exceeded by Membership of from 1 to 16 Protestant Bodies and 2 where Mormon Membership was larger,—arranged in order of States having Maximum (16) to Minimum (1) of Protestant Bodies with Membership larger than Membership of Roman Catholic Church.

(*) Indicates 7 States where R. C. Church Membership 1916 was smaller than in 1906.

No. of Protestant Bodies with Larger Membership.	Memberships. 1916.	1906.	1890.	Percentage of State's Entire Religious Membership. 1916.	1906.	1890.
16 North Carolina...	4,989	4,683	3,106	.4	.5	.4
9 South Carolina...	9,514*	12,138	6,306	1.2	1.8	1.2
9 Tennessee	23,015	20,296	21,118	2.7	2.9	3.8
7 Georgia	18,214*	22,674	13,209	1.5	2.2	1.9
5 Arkansas	21,120*	38,114	4,523	3.6	8.8	1.5
5 Alabama	37,482*	49,747	15,565	3.7	6.0	2.8
5 Mississippi	32,160*	33,619	13,351	4.2	5.1	3.1
4 Virginia	36,671	33,765	14,536	3.9	4.2	2.5
4 Florida	24,650	20,596	19,843	7.6	9.2	13.7
2 Oklahoma	47,427	42,998	2,953	11.2	16.3	8.5
2 West Virginia ...	60,337	47,072	18,415	14.1	15.3	17.7
1 Kentucky	160,185*	195,186	108,828	16.6	22.0	17.5
1 Kansas	128,948	109,641	79,485	21.1	23.1	22.8
	604,712	630,529	321,238			
Utah	10,000	9,831	7,009	3.6	5.6	3.4
Idaho	17,947*	21,244	5,658	13.3	27.3	22.7
	632,659	661,604	333,905			

Table II.

Nine States and D. C. wherein Roman Catholic Church in 1916 had smaller membership than in 1906, arranged from Maximum to Minimum in percentage of membership of religious bodies 1916 of the States named.

	Memberships. 1916.	1906.	1890.	Percentage of State's Entire Religious Membership. 1916.	1906.	1890.
New Hampshire	136,020	141,015	46,965	64.5	66.7	42.7
Louisiana	509,910	562,087	249,133	59.1	65.1	57.
Montana	78,113	85,128	29,587	56.8	76.2	80.1
Nevada	8,742	11,729	4,653	54.1	70.2	70.8
Vermont	78,178	96,791	50,365	53.7	59.8	44.2
Michigan	572,117	578,982	261,483	48.4	54.1	43.
Minnesota	415,664	445,045	319,728	44.6	49.4	55.1
Colorado	104,982	117,435	55,425	40.7	52.6	58.2
Missouri	445,352	450,167	191,605	32.5	35.5	25.1
District of Columbia.	51,421	51,503	44,227	31.3	35.6	43.9
	2,400.499	2,539,882	1,253,171			

Table III.

Eighteen States wherein Roman Catholic Membership increased 1906-1916 but wherein R. C. percentage of States' memberships in religious bodies was smaller in 1916 than in 1906, arranged from Maximum to Minimum in percentage of membership of religious bodies, 1916, of the States named.

	Memberships.			%		
	1916.	1906.	1890.	1916.	1906.	1890.
New Mexico	177,727	143,009	118,325	84.7	90.2	95.8
Rhode Island	261,312	230,531	113,829	75.9	77.	69.
Massachusetts	1,410,208	1,271,419	723,091	71.3	72.5	68.8
New York	2,745,552	2,689,139	1,356,624	63.6	67.3	57.1
California	494,539	416,951	184,525	55.4	61.9	59.9
Wisconsin	594,836	594,428	293,134	51.2	54.5	48.8
Illinois	1,171,381	1,096,569	559,205	46.4	48.9	43.5
Pennsylvania	1,830,532	1,429,099	657,620	44.5	44.8	36.
North Dakota	95,859	72,072	31,091	42.4	42.4	48.5
Maryland	219,530	196,401	166,365	36.4	39.1	41.1
South Dakota	72,113	71,781	30,259	36.2	41.6	33.6
Delaware	30,183	28,503	13,854	34.9	37.7	27.3
Washington	97,418	88,213	24,527	34.3	43.	39.3
Wyoming	12,801	12,075	8,453	32.4	46.9	65.2
Nebraska	135,537	118,545	60,592	30.7	32.6	29.8
Iowa	262,513	244,243	193,555	28.	29.6	33.
Oregon	49,728	41,549	35,566	27.7	32.9	46.9
Texas	402,874	362,772	117,283	22.6	28.3	16.9
	10,064.643	9,107,299	4,687,898			

Table IV.

Six States wherein R. C. Membership and Percentage in Membership of religious bodies of State increased 1906-1916.

	Memberships.			%		
	1916.	1906.	1890.	1916.	1906.	1890.
Arizona	84,742	35,071	22,353	72.4	69.7	73.7
Connecticut	483,834	352,368	179,935	66.8	63.4	53.5
New Jersey	790,764	519,332	262,675	59.1	55.5	48.
Maine	148,530	133,434	67,703	58.2	57.3	39.8
Ohio	843,856	656,059	395,428	36.8	35.6	31.
Indiana	272,288	205,705	140,1T8	23.1	21.2	19.6
	2,624,014	1,901,969	1,068,212			

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

The overwhelming number of Spanish-speaking people in the Southwest, the most conservative estimate being at least one million and a half, places the emphasis of the interdenominational bodies in that territory. Most of these people are congregated in the states that border on Old Mexico, although large numbers of them are scattered throughout many parts of the West and eastward through Kansas, Missouri, Illinois, Michigan, Ohio, and other states to Pennsylvania, New York, and New England.

The problems of Mexicans in the United States are much the same as they are in their native country. Crossing the border has not changed them, but it does emphasize their needs by contrast with the people in their new home. Being illiterate in Old Mexico, they do not always know how to make the wisest use of school opportunities in the United States. Accustomed to the adobe hut in Old Mexico, they readily accept the wooden shack, with no floor but the earth, here. Never having been trained in the duties of citizenship in Old Mexico, they do not quickly recognize its opportunities or its obligations here. The majority who come are like the majority of immigrants from other countries, poor in possession of property. Many of them would have difficulty in explaining why they have come and many will return. They are migratory, and even now thousands are crossing back to their native country; many will only spend the winter in Mexico while others will remain there, if the present administrator is able to overcome the rebellions of many years. As a whole we could describe them by saying as Mr. Roosevelt did of us all, "They are just folks," folks who respond with a little more avidity to kindness and friendly personal interest, than do some other nationalities.

There are eight denominations engaged in educational work for the Mexicans and Spanish-speaking people in the Southwest, namely: Presbyterian, U. S. A., Methodist Episcopal, Methodist Episcopal, South, Congregational, United Brethren, Presbyterian, U. S., Southern Baptist, and Disciples of Christ. They have more than three thousand pupils enrolled in their educational institutions in the states of California, Arizona, New Mexico, Texas, and Colorado. There is also a protestant church membership of more than ten thousand

in these states, and work for Mexicans is being carried on at approximately three hundred different points. Relatively little over-lapping of work is reported. The report of Rev. Jay S. Stowell calls attention to only one point where the territory is crowded with denominational organizations, El Paso, Texas, where seven distinct denominations, the Y. M. C. A. and the Y. W. C. A. are at work in very close proximity.

The need for definite understanding and coöperation is of great importance if we are to reach the large numbers yet untouched. We would call attention especially to the smaller groups that are scattered all over the country and to the fact that the Home Missions Council and the Council of Women for Home Missions can secure for them the much needed Christian interest by suggesting to the different denominations lines of coöperative effort in their behalf.

We have touched only a small number of the great multude that crowds our portals; possibly smaller, in proportion, than we have reached in Old Mexico. We have consciously or unconsciously avoided the plain issues of the spiritual conquest in our American life. We are confronted with the fact that we must apply the test of the adequacy of the Gospel in our own land before we can hope or expect the needy peoples of other lands to accept it with eagerness.

Mr. Jay S. Stowell, of the Home Mission Survey Department of the Interchurch World Movement, has prepared a comprehensive study of the Mexicans and Spanish-Americans in the United States. This study has been published by the two Councils and should be secured by all interested Boards. A survey of Mexicans in the City of Los Angeles has been prepared and printed, and a book by Mr. Stowell entitled, "The Near Side of the Mexican Question," is now being published by the George H. Doran Publishing Company.

The Committee held a Conference in Tucson, Arizona, October 8-10, composed of Board Secretaries, Missionary Superintendents, missionaries on the field, and others vitally interested. Previous to the Conference visitations were made at Albuquerque, N. M. and El Paso, Texas. The Findings of the Conference follow:

1. It is the opinion of this Committee, after a thorough study of the school situation in Albuquerque, New Mexico, that the continuance of the present schools is fully justified by the needs of the territory which they serve. We further approve of the plans under advisement for the improvement

of the equipment and the extension of the usefulness of these schools.

In the development of future plans, we recommend, that as far as practicable, the various schools, by mutual agreement, so arrange their work as to avoid unnecessary duplication of effort and provide for the needs of all classes of students.

2. In view of the fact that there is no boy's school for Spanish-speaking people in the whole state of Arizona, we hereby call the attention of the Home Missions Councils to the needs and opportunities of this field, recommending that the Councils take immediate action to meet the situation.

3. We commend the purpose of the General Missionary Board of the Church of the Brethren to establish a Mexican Boy's School in some needy and unoccupied portion of the Texas field, and we recommend that in their future plans, they communicate and collaborate with the Home Missions Councils previous to the January meeting.

4. We recommend, the delegates of the Baptist Communion not concurring, that an Interdenominational Training School for religious workers be established among the Spanish-speaking people in the Southwest. Furthermore, it is the judgment of this Committee, that such a school should be located at Albuquerque, New Mexico.

It is further recommended that those Boards having members in the Council of Women for Home Missions, consider, in connection with this school, the establishment of a similar school for women.

We further desire emphatically to indicate that until such steps shall have been taken, the Protestant forces have reached an impasse in the prosecution of their work among the Spanish-speaking people in the United States.

5. In view of the wide extent of the Mexican immigration throughout the entire country, we desire to call the attention of the local American churches to the need of their respective communities, and we recommend that a suggestive program be prepared for their use in meeting this need.

6. We recommend that the American Baptist Home Missionary Society be invited to investigate the opportunity for the use of chapel cars to work among the Mexicans employed along the railways in the Southwest.

7. We recommend that the Home Missions Councils call the serious attention of the Boards to the various groups of migrant Mexican workers such as:

(1) California Citrus Laborers
(2) Railway Workers
    a. Santa Fe System
    b. Southern Pacific System
    c. Smaller railway groups
(3) Mexican Cotton Pickers
    a. Imperial Valley in California
    b. Yuma Reclamation Project
    c. Salt River Valley in Arizona
    d. Western Texas
(4) Pickers of Seasonal Fruits and Nuts
    a. Walnut Pickers
    b. Peach and Apricot Pickers
    c. Grape Harvesters (Fresno, California; Cucamonga, California)

8. We highly commend the social and institutional activities of the Y. M. C. A. and the Y. W. C. A., but we seriously call the attention of these organizations to the need of greater religious and evangelistic effort among Mexican people.

9. We vote to recommend to the Boards and agencies that within the next five years equipment for churches and schools be brought up to a high standard of efficiency, appropriateness and appeal.

10. The delegates of the Baptist Communion not concurring, we endorse the action of the Permanent Interdenomination Council on Spanish-speaking work in the Southwest, held at Los Angeles, California, March 11 to 13, 1920, as follows:

"That, It being the consensus of opinion of this Council that there is great need of orphanages to provide Christian Homes for orphans and abandoned Mexican children throughout the Southwest, be it therefore

Resolved, That the various Boards and Societies represented be urged to make an immediate investigation of the conditions with a view of establishing such suitable institution as soon as possible."

11. We hereby call the attention of the Home Missions Councils to the need for the extension of hospital and medical service among the Spanish-speaking people in the Southwest.

12. We recommend to the Church and Education leaders of the Southwest that there be undertaken a definite program

of enlistment of young men and women in life service for Christian work under the title of "Homeland Volunteers."

13. We recommend paragraph 8, page 50, "A Study of Mexicans and Spanish-Americans in the United States," by Jay S. Stowell, to the attention of Superintendents of Board Schools doing work in the Southwest.

At the last Annual Meeting on March 11-13, 1920, the Permanent Interdenominational Council on Spanish-speaking Work in the Southwest voted to hold its Annual Meeting for 1921 in New York City. That program has been carried out by the meetings of January 10 and 11 here in this building. Your joint Committee met on the evening of January 11 and, as growing out of the Findings of the Tucson Conference and the Annual Meeting of the Interdenominational Council, presents the following recommendations to this body for action.

Recommendations

1. Voted to recommend to the Councils that they authorize the Committee on Spanish-speaking peoples to request the Board of Home Missions and Church Extension of the Methodist Episcopal Church to establish a school for boys, as recommended, unless it appear that this plan conflicts with plans and rights of some other Board or Boards.

The Committee adopted the following recommendations already favorably acted upon by the Interdenominational Council on Spanish-speaking work in the Southwest:

2. That an interdenominational training school for the preparation for leaders in all departments of Spanish Work be established at Albuquerque, New Mexico;

That the various church Boards now functioning in the educational field consider carefully the question of federating and coördinating the agencies now at work;

That an interdenominational committee, chiefly resident in Albuquerque with power to add to their membership, be appointed whose duty shall be to carry out these plans as far as they can now be carried out and report to the next Annual meetings of the Interdenominational Council and the Home Missions Council; and

That the Committee on the Interdenominational School consisting of Drs. Bassett, McLean and Principal Otto B.

Sheibe be continued for the purpose of carrying out the above vote with authority to add to their membership.

3. Dr. McLean was asked to prepare a program of Christian Neighborliness for Migrant Mexicans and Community Welfare among Spanish-speaking folks, to be shared in by local American churches and their members. This program is to be printed by the Home Missions Councils and furnished to the various Boards as they may desire at cost price.

4. In view of the fact that at the best mission funds and personnel are more or less limited we suggest to the various Home Mission Boards doing educational work for the Spanish-speaking people in the Southwest that the time has come for a policy of particular concentration of money and personnel on pupils from the beginning of the 7th grade upwards and that the preference in the selection of pupils be given to the adolescent as against the earlier ages.

5. We suggest to Boards doing educational work the importance of giving normal training to those preparing to teach in public schools of the states of the Southwest and that so far as possible the Boards take steps for the development of normal courses and departments for the meeting of those needs and the fulfilling of this very important Christian need.

6. Approval was made of extension courses by use of mission schools and their properties for summer daily vacation Bible schools, Night schools, Saturday classes, classes for adults and other similar methods.

7. Voted that Rev. J. S. Stowell be asked to prepare a brief manual of Religious Education for schools, such manual to be submitted to the Joint Committee for criticism and suggestion.

8. Voted that interdenominational educational supervision be provided by allocation of Boards for such periods as possible, two months or more at least desirable, for the purpose of studying schools and making recommendations along the following lines:

(a) Educational problems from the missionary point of view.

(b) Equipment including buildings, furniture, books, school materials, etc.

(c) Curriculum and kindred matters.

9. We suggest that three Committees on Comity be appointed for the several sections on the fields among the Spanish-speaking people; one for California, one for the territory east of the Pecos River to the New Mexico east State line, one for the territory west of the Pecos River to the California State line; and that these committees be composed of representatives of mission boards doing work among Spanish-speaking people. It is recommended that these committees meet at least semi-annually and make report at the annual meeting of the Interdenominational Council on Spanish-speaking work in the Southwest and to the Home Mission Councils.

It was further voted that we, who are present agree, so far as we have power so to do, to begin new work only after the Committee on Comity in the area concerned has had opportunity to pass upon the advisability of the proposed work.

Voted that the Executive Secretary of the Council of Women for Home Missions and the Associate Secretary of the Home Missions Council have the responsibility for the appointment of the Comity Committees.

10. Voted to ask the Chairman of the Joint Committee, the Executive Secretary of the Council of Women for Home Missions and the Associate Secretary of the Home Missions Council to act as an Editorial Committee to prepare a pamphlet on the main facts growing out of this conference of the Interdenominational Council including its rules of comity and such other items as in their judgment will be of vital interest to the Boards.

11. Voted that the Executive Secretary of the Council of Women for Home Missions and the Associate Secretary of the Home Missions Council be authorized to inquire of the Boards concerning the support of an interdenominational paper and to invite instructed representatives to act for the Boards in establishing such a paper.

Respectfully submitted,

MRS. J. W. DOWNS,
Chairman.

TOWN AND COUNTRY

At the meeting of the Home Missions Council held last January (1920) staff officers of the Home Survey Department of the Interchurch World Movement were made executive officers of corresponding joint committees of the Home Missions Council and the Council of Women for Home Missions.

Even before this step the Town and Country Committee of the Home Missions Council had advised with the division of this name in the Interchurch World Movement. It had helped in the preparation of schedules, assisted in three conferences that had as their purpose the training of the state supervisors, counselled as to methods in the field and had rendered service in dealing with the denominational officials on the field.

The activities of the year are therefore, bound up inseparably with those of the Interchurch World Movement. The assets of the year are partly of the making of that organization, partly due to the emergency aid voted by the Home Missions Council which enabled the continuance of a staff of 13 people for four months after the collapse of the Movement, and to a still less degree to the Commission on Church and Country Life of the Federal Council of the Churches. With the aid of some work paid for by continuing states and by two or three boards, this last named organization has financed a staff of seven full time and three part time workers from the time the emergency support of the Home Missions Council ceased last November until February 1. No change was, however, made in administration. Except for the work ordered and paid for by other agencies the staff worked under this committee without change in personnel. One worker has continued on the pay roll of the Home Missions Council.

In the six months since the collapse of the Interchurch World Movement this staff has performed the following work:

1. Four hundred completed and more than 1,000 partially completed counties from the standpoint of field work, have been received, given their first check and indexed.

2. The entire tabulation process has been restudied and revised so as to meet the purposes of the Boards so far as it was possible to ascertain them.

3. Tentative studies have been outlined in order to prepare the way for any studies that may be made with personnel loaned by the Boards.

4. Certain sample studies have been made, such as one on village life and one on the country church and young people's societies, in order to test out methods. These studies were not all inclusive, covering in one instance only 12 counties. A third study is being carried through more thoroughly, namely that on Unevangelized Areas report of which will be given below.

5. A heavy correspondence has been handled covering (a) counties and states going on with their survey, (b) counties to the number of 800 in which partially completed work was left by retiring supervisors, (c) inquiries from many sources as to disposition of the material, (d) regular routine letters asking for help, information, suggestions as to programs and work, etc.

6. There have been scores of callers at the office, country ministers, board officials, officers of welfare agencies, farmers and officers of farmers organizations, government officials, students, professors, and others, all interested in obtaining information from the survey.

7. Reports have been prepared for a few boards, both state and national, covering a variety of questions but among them chiefly these: (a) Situation in any given community with a view to determining whether new churches were needed. (b) Write-ups for counties or states continuing their survey, usually with programizing conferences in view. About 20 of these have been furnished. (c) Report as to ministers of given denominations who assisted in the survey. The Boards requesting this information looked on these men as potential leaders.

8. The entire amount of material has been carefully indexed and the report of the status of the survey as of September 1st has been furnished to the Boards in such fashion that any Board can tell in a moment the exact status of the work in any county in America.

The summary of the status of the material as of December 15th is as follows:

Counties with survey completed and followed up	25		
Counties completely tabulated	145		
Total now entirely ready for use		170	
(Of these 79 are in western range states and 6 in the Ozarks or Southern Mountains.)			
Counties with tabulation in process..		105	
(At least 20 of these are in distinctive missionary areas.)			
Counties with field work complete, not tabulated		377	
Counties with field work more than one third done		120	
Counties with field work one third to two thirds done		253	
Counties with field work less than one third done		744	
Counties organized to proceed		760	
Counties untouched		441	
			2,970

With the states that are going on it is entirely likely that if some national office capable of handling this material is continued there will be at least a thousand counties completed and ready for study within the next months. Two thirds of this number are now in hand.

It must be stated that there is no state complete west of the Mississippi River. This is a weakness and one of the greatest disappointments the country church movement has ever suffered. On the other hand, as will be shown, there are still values for the Boards even from the narrowest point of view as to what constitutes home mission interest. It should be remembered, for instance, that in every county of the 300 that have been either partially or completely studied, unevangelized or neglected territory has been discovered. This was observed in the old and settled counties of the East and South as well as in the range states. The result was so invariable that one worker has recently been assigned to the task of charting the unevangelized areas. To December

11th, 24 counties, including 16 in Washington and the Inland Empire have been studied. Some of the results follow:

1. There are 27 communities served entirely by non-evangelical churches. The Roman Catholics and Mormons are busy in church extension.

2. There are 54 communities which have no church organization or religious ministration of any sort.

3. There are 14 parts of communities which are not being reached by the churches within the boundaries of the communities concerned.

4. There are 75 communities which have church organizations or buildings but which do not have a resident pastor—one of the essentials of church growth.

It is to be remembered that the term "community" is used in an economic sense to include the trade area. One of the neighborhoods alluded to above as a part of a community has an area of over 500 square miles. Populations of some of these run as high as 2,000 souls.

The problem bears on nearly every phase of church life. In one county there are 70 churches. Not one of them has a non-competitive field. Portions of some communities are covered by as many as a dozen churches. Of the 17 clergymen living in the county, only four reside near any of the churches which they serve. Not one gives his undivided attention to any single church. Nineteen ministers living outside of the county enter it to preach at various points. On an average they live almost 20 miles from their stations. Yet there are nine considerable areas within this county that do not receive the attention of any church although many of the ministers ride through these neighborhoods to reach their appointments.

There should be some coöperation between denominational boards and between state and national agencies within given denominations to care for such situations which are not unusual. Such a county means not only uncared for territory. It means also neglected areas through lack of pastoral care. (Only six of the churches have more than two services a month). It means the loss of the young people. Many of the churches do not have even a Sunday School picnic. It means the appeal to life service heard at college falls on deaf ears, for the young man or woman pictures such service in terms of such experience. It means loss of spiritual power and financial resources that might be secured from these local

fields if adequately worked. Boards should not forget that the counties in which the Interchurch survey had been followed up and carried back to the people prior to the financial drive of the Movement, made the best records in that drive of any rural counties in the nation. Properly cultivated the rural field will yield returns in spiritual power, in recruits, in money. The present situation is appalling as much for its neglect of the people as for its neglect of these potential resources.

In addition to such studies, information as to home mission aid in western states would be enlightening, even if not in completed state units. For instance, in one town of 350 people one national denomination has spent $14,000 in thirty years for a church never having more than 20 members and in a town in which there has been a church of another body for even longer with a good plant and a resident pastor. Near this town is an unevangelized community. Then, too, there is all the material on successful churches, on finance, equipment, religious education, neglected or overchurched areas, methods of working with special economic, age or sex groups or with new Americans of whom there are five millions in rural America. In addition to this there is a fund of sociological information, not of immediate bearing on mission policies. Calls for this information from governmental and welfare agencies are numerous. The future use of all of this material is still an unsolved problem.

Two considerations remain to be mentioned. The Boards and indeed the country church movement have a new asset from the work that has been done during this last year. There was enormous value in having so many people study their own communities with a view to attempting to see a solution to some of their local problems. Men and women took on a new grip on church life, received a new idea of the program of a going church. No less than 8,600 ministers and laymen assisted in making this survey and were trained by the supervisors of the Movement.

In the second place the Home Missions Council last year, through the Town and Country Division of the Interchurch, conducted summer schools for the graduate training of country ministers. These were but a part of a movement a decade old and now adopted by several of the Boards. The effort was begun too late to make all the schools inter-denominational. The work was under the direction of Ralph A. Felton, released by the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

It seems best from every angle that the country church movement should be under the control and leadership of a single organization during the coming year if this can be worked out to safeguard two points that the country people concerned feel to be important. One of these, is that the work cover the whole field, not simply that of home mission administration. The other is, that in the terminology used there be no indication that rural America is regarded as a missionary problem. This is resented even in areas that are entirely under mission board administration. Somehow in our terminology those we seek to reach, and those who are calling for national leadership in this field, must not be offended.

Assuming that these minor difficulties can be met and that there will be a unified program for the country church movement in America the Committee recommends some of the lines of effort which should be pursued.

1. Complete the town and country survey of the Interchurch only in the one respect of mapping the churches, the residences of ministers and showing the circuit lines. Professors of rural leadership in church colleges and denominational superintendents can be utilized for this and the work completed with small expense.

2. Utilize existing data of the Interchurch town and country survey that bears upon the problem of the country church, specifically in missionary areas.

3. Make efforts to enlist, if possible, the coöperation of other agencies to make use of sociological material, safeguarding the interests of the church boards in this.

4. Issue a brief series of monographs on the most important phases of country church work on which information of a fresh and valuable character has been obtained. Necessary studies could be largely through personnel loaned by church agencies.

5. Where no state organization exists assist, where requested and where possible, movements looking toward the coördination of rural welfare and church forces of a county under a religious impulse. Foster this idea where possible.

6. Function in coöperative enterprises as the clearing house of the Church or Board Agencies in such matters as coöperative summer schools, lectures, publications, etc.

7. Represent the interests of the Church in the new Council of Rural Social Agencies now being formed.

8. Demand social justice for the farmer in the difficult economic adjustments now being slowly worked out in the country at large.

9. Promote coöperation between Church Agencies and between the Church and Welfare Agencies.

10. Through it all interpret the problems, the needs, the opportunities of country life to the Church Boards and Agencies and indicate methods of procedure in meeting problems and utilizing assets.

Training Schools For Rural Ministers

The past year has been the greatest year in the history of the Christian church in the training of rural ministers. We believe it a conservative estimate that more rural pastors have been given special training in up-to-date rural church methods in the past two years than in the previous twenty-five years. A dozen of these schools have been held by several denominations coöperatively.

The churches that have been most interested in this movement have been the Presbyterian, U. S. A., the Northern Baptist Convention, the Methodist Episcopal, the Christian Church, the Congregational and the Methodist Episcopal, South.

The interdenominational schools were held for the most part at State Agricultural Colleges, though a few were held at denominational schools.

These tax supported schools often furnished free lodging and gave the meals to the ministers at cost, and, in addition furnished a considerable portion of the faculty without cost.

In addition to the coöperative schools several of our denominations conducted schools for their own men. This was done in a number of cases where the Home Mission Boards had special denominational programs to inaugurate. The Methodist Episcopal Church conducted sixteen of these schools with an attendance of over twelve hundred pastors.

These training institutes lasted from ten days to three weeks. Most of them lasted the full three weeks.

The curriculum included the following subjects: Bible Study, Homiletics, Evangelism, Religious Education, Rural

Sociology, Rural Economics, Organized Play, Church Building and Equipment, Church Finances, Rural Church Methods, Program of the Church in an Industrial Community and a large number of subjects pertaining to home and community problems.

The instructors in these schools numbered over three hundred. As a rule they were selected from the most successful pastorates in the land. The Federal Government, through its State Extension Service, furnished over a hundred of these teachers to the churches without cost.

It is our hope that these specialized schools for training in church methods will be more than doubled this coming year.

Respectfully submitted,

PAUL L. VOGT, *Chairman,*
EDMUND DES. BRUNNER,
Secretary

WEST INDIES

The Committee on West Indies is an integral part of Committee on Coöperation in Latin-America, and presents as its reports the following sections of the latter Committee's report, as prepared by Dr. Samuel G. Inman:

CHARLES L. THOMPSON, *Chairman*

Porto Rico

Summer Conference: The first summer conference, held at the Polytechnic Institute in San German in the month of June, proved most successful. One hundred and forty-five workers were in attendance and only the limited accommodations available prevented more from being present. It was unanimously decided to hold another conference in 1921 in the same place.

Growth of the Social Conscience in the Churches: This was demonstrated by the observance for the first time in all churches of "Law Enforcement Sunday" and the placing of increased emphasis on "Social Purity Sunday." Perhaps the most eloquent expression of this fact however was the simultaneous raising of $3,000 for the construction of a cottage at the government tubercular sanatorium. This was raised in less than a month and turned over to the Director of the Health Department, the evangelical churches being among the first agencies in the Island to raise their quota. It was an emphatic demonstration of their solidarity.

Development of a Missionary Spirit: The churches of Porto Rico, who have long been interested in the evangelization of Santo Domingo, will collect funds for specific purposes under the union program framed by the boards for the evangelization of that Island. Two ordained Porto Rican ministers are now working in Santo Domingo under the united committee.

The Evangelical Union of Porto Rico: The coöperative body for that field continues to function actively in all departments. Its sub-committee on Social Reform has prepared a statement on the development and need of medical missions in the island, which will soon be available to the boards.

Literature Expansion Program: A campaign this year to increase the number of subscribers to the union paper, PUERTO RICO EVANGELICO, had to be abandoned when 2,000 new readers were secured because the press could not handle a larger number of magazines for each issue. This is only one indication of a situation which has become so serious as to prompt a movement for the increase of publishing facilities and the extension of the literature work in general. A budget for the entire reorganization and re-equipment of the publishing plant and book depository in Porto Rico has been worked out by Mr. Drury, the director of the press. This program and budget calls for the removal of the publishing plant and main bookstore to San Juan and new machinery for it, for the retention of the present bookstore in Ponce, for the opening of one or two other bookstores in large towns on the Island, and for a small yearly subsidy toward the running expenses of these various enterprises. The total of the budget is $45,000, most of which is for buildings and equipment. Even with its present antiquated plant and quarters, the publishing business is on a very nearly self-supporting basis and consequently only a small allowance for current expenses is necessary. This budget was approved at the meeting of the Evangelical Union November 30th to December 2nd, 1920.

The number of books sold through the Depository of Evangelical Publication, the union bookstore maintained by the Evangelical Union and the coöperating mission boards, reached 5,486 for the year just closed.

Evangelical Seminary of Porto Rico: The Evangelical Seminary has recently added another feature to its work of training national workers by instituting a correspondence course for workers unable to attend the institution. This is modeled upon approved university extension principles and has already enrolled a large number of active workers.

Forward Movement for Porto Rico: Among the recommendations approved by the recent meeting of the Evangelical Union, was one urging a forward movement among the national churches with the following main objectives:

1. Devotion to prayer, Bible study and family worship.
2. Emphasis on personal evangelism.
3. A general evangelistic campaign.
4. Emphasis on Christian Stewardship with the goal of self-support in a maximum period of fifteen years.

5. Enlistment of each member in some special work.
6. Some form of community work to be undertaken by each church.
7. Coöperation in a general campaign for giving publicity to the evangelical churches and their work.

Provision has been made for the organization of this campaign during the year 1921, with the intention of launching it in 1922. The Forward Movement makes it almost imperative that the program of publishing expansion be carried out, as present facilities are insufficient to cope with the present demands of the work.

Cuba

The outstanding event in coöperative work in Cuba this year was the Institute for Christian Workers, held at Sancti Spiritus. The general Committee on Coöperation sent as a speaker Dr. Richard M. Vaughan, of the Newton Theological Seminary, and the International Sunday School Association sent Mr. Halpenny. Sancti Spiritus is a specially delightful situation for a conference of this kind and it is hoped that permanent grounds and buildings may be secured for the conference.

The bookstore, La Nueva Senda, while occupying a very inadequate room, is located near the center of the city. It has become not only a literature center for the Island, having orders on its books at one time for a thousand hymn-books and as many Bibles, but also finds opportunity for introducing Christian literature to a large number of people who otherwise are not in touch with the evangelical work. Because of its central position as a shipping center this store is being used by the general Committee on Coöperation in Latin America to fill orders received from various parts of the world and now practically all the books listed in the Spanish bibliography are obtainable at La Nueva Senda. This bookstore is also Cuban headquarters for the American Bible Society, American Tract Society and the Cuban Sunday School Association. Using the advantages of Havana as a publishing center for all Latin America, arrangements have been made through the bookstore for the publication of a number of the general committee's pamphlets.

A very real and pressing project before the Christian people of Havana is the matter of the Union Evangelical

Church. The very inadequate provision in Havana for religious work in any form among English-speaking people has influenced a group of Christian men to take definite steps for the establishment of a union church and social center.

Havana is one of the largest ports in America. Its commerce is of such importance that the English-speaking people are drawn to it in large numbers from all parts of the world. Its resident population of this element, rapidly on the increase, now numbers into thousands, and it is estimated that more than fifty thousand come and go during the tourist season. Havana is the nearest port to the United States where there are no temperance restrictions—eight hours only from the Florida Coast. Definite and well organized efforts are being put forth to make the amusements of Havana attractive to the visitor. The race track already brings thousands to the city during the season. The financial opportunity which the recent legislation in the United States offers to a very undesirable element of society in Havana is apparent. The Christian forces are awake to the need for a very definite and thoroughly organized effort on their part in behalf of the children and youth of residents as well as the youth who for business purposes or for pleasure may visit the city. They are earnestly desirious that the very best in the Anglo-Saxon civilization shall be not only represented in Havana but represented adequately.

The work of the Committee has been somewhat handicapped by a vacancy in the office of the Executive Secretary. It is hoped that someone will be secured for this work soon.

Santo Domingo

The oldest settlement in the Western Hemisphere, Santo Domingo, has only recently come into public notice as a result of its occupation by United States Marines during the war. One of the most illiterate and backward countries of the world, it has been largely passed over by the tide of Christian missions which has flowed to the far corners of the earth. Its appalling need was recently brought to the attention of several of the home mission boards working in the West Indies, with the result that a united mission has been organized by them to plant the seeds of the gospel in this unhappy island.

Through long years of travail and heart-burning the native churches of China, India and Japan are attaining some

measure of Christian unity. Most lost motion has been occasioned in complications developed by denomination rivalries. In Santo Domingo it is proposed to begin with this unity before any missionary is sent to the field by uniting the mission boards themselves. This has been done by effecting the organization of a Board for Christian Work in Santo Domingo into which so far the general and women's home boards of the Methodist Episcopal and Presbyterian (U. S. A.) Churches and the Foreign Mission Board of the United Brethren have entered.

A budget of $80,000 annually has been provided by these boards. A cable has just been sent authorizing the purchase of the first piece of property in Santo Domingo for $50,000. The superintendent of this work has been on the field for two months, accompanied by two evangelists from Porto Rico, and the Board of Trustees is now searching for workers in the evangelistic, educational, social and medical fields. The program outlined consists in the establishment of a center in Santo Domingo City, which will include one or more churches, a social work, an industrial school and a hospital and nurses' training school. Smaller centers, with the program adapted to community needs, will be established in San Pedro de Macoris, Puerta Plata, Montecristi and other towns. The Evangelical Churches in Porto Rico are very much interested in Santo Domingo and are contributing a number of their best evangelists and are ready to contribute a considerable sum of money.

Respectfully submitted,

SAMUEL G. INMAN,
Executive Secretary.

HOME MISSION STATISTICS

A full statistical statement of the Home Mission work of the country is at present impossible to give. Apart from the ordinary difficulties of preserving and reporting accurately and fully the data of all expenditures in large and diversified operations, difficulties due chiefly to the personal equation, especially in cases involving much voluntary service, the difficulties in the Home Mission field are multiplied and intensified by the fact that the field itself is divided.

1. Denominational Home Mission Societies, technically so named, are but a part of the agencies employed.

2. In addition to Home Mission Societies, and distinct from them, some denominations have Church Erection Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other organizations doing denominational Home Mission Work.

3. Each denomination has also, in lesser areas than the nation, organizations supplementing the work of the larger Home Mission agencies, as in states, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages, and parishes.

4. Every local church, in proportion as it seeks to minister broadly to its environment, is a Home Mission agency, and those parts of its expenditures which are local and yet are not for self-maintenance, are essentially Home Missionary in character.

5. Then there are great interdenominational agencies in the Home Mission field, the Young Men's Christian Association, the Young Women's Christian Association, the Bible Societies, the Tract Societies, the Salvation Army, and similar bodies.

6. A host of organizations, charitable, philanthropic, educational, and civic, supplement the work of the church.

7. The Government itself, of nation, state, and municipality, also contributes to efforts supplementing the Home Mission work of the Church.

For a complete statement, the expenditures and activities of all these varied agencies would need to be assembled. This has never been done. The following tables, therefore, while complete in their way, are but partial, and partial too, because not all organizations, which can, report as they should.

NAME OF DENOMINATION AND ORGANIZATION.

1 *Adventist*—American Advent Missionary Society
2 *Baptist*—American Baptist Home Mission Society
3 American Baptist Publication Society
4 Woman's American Baptist Home Mission Society
5 Home Mission Board, Southern Baptist Convention
6 Scandinavian Independent Baptist
7 *Brethren*—General Mission Board, Church of the Brethren
8 *Christian*—Christian Woman's Board of Missions
9 Mission Board of the Christian Church
10 *Congregational*—American Missionary Association
11 Congregational Church Building Society
12 Congregational Home Missionary Society
13 Congregational Education Society
14 *Disciples of Christ*—American Christian Missionary Society
15 Board of Church Extension, A. C. M. S.
16 *Evangelical*—Missionary Society, Evangelical Association
17 Woman's Missionary Society, Evangelical Association
18 Home and Foreign Missionary Society, United Evangelical Church
19 Swedish Evangelical Mission Covenant of America
20 Home Mission Board, Evangelical Synod of N. A.
21 *Friends*—Five Years Meeting, Friends in America
22 *Lutheran*—English Home Mission Board of the General Council
23 Evangelical Lutheran, Joint Synod of Ohio and Other States
24 West Indies Mission Board, United Lutheran Church in America
25 Woman's Miss. Soc. Augustana Synod, Evan. Lutheran Church of N. A.
26 Immigrant Mission Board of the United Lutheran Church in America
27 United Lutheran Church in America
28 *Methodist*—Freemen's Aid Society, Methodist Episcopal Church
29 Home and Foreign Missionary Dept., African M. E. Church
30 Woman's Home Missionary Society, M. E. Church
31 Woman's Parent Mite Missionary Society, African M. E. Church
32 Board of Church Extension, M. E. Church, South
33 Board of Missions, M. E. Church, South, Home Dept.
34 Woman's Dept. Methodist Episcopal Church, South
35 General Mission Board, Free Methodist Church
36 Board of Home Missions, Methodist Protestant Church
37 Missionary Society, Wesleyan Methodist Connection of America
38 Board of Home Missions and Church Extension, M. E. Church
39 *Moravian*—Board of Church Extension, American Moravian Church
40 *Presbyterian*—Board of Home Missions, Presbyterian Church, U. S. A.
41 Board of Missions for Freedmen, Presbyterian Church, U. S. A.
42 Presbyterian Board of Publication and Sabbath School Work
43 Board of Church Erection Fund, Gen. Assembly, Presbyterian Church, U. S. A.
44 Executive Committee of Home Missions, Presbyterian Church, U. S.
45 Presbyterian Committee of Publication, Southern Presbyterian Church
46 Board of Home Missions, United Presbyterian Church of N. A.
47 Board of Church Extension, United Presbyterian Church of N. A.
48 Associate Reformed Presbyterian Synod of the South
49 Central Board of Missions, Reformed Presbyterian Church
50 *Protestant Episcopal*—Domestic and Foreign Missionary Society
51 *Reformed*—Board of Domestic Missions, Reformed Church in America
52 Board of Home Missions, Reformed Church in U. S.
53 Boards of Missions, Christian Reformed Church
54 *United Brethren*—Home Miss. Soc., United Brethren in Christ
55 *Universalist*—Universalist General Convention
56 Women's National Missionary Association, Universalist Church
57 Woman's Universalist Missionary Society of Massachusetts
58 *Miscellaneous*—American Bible Society
59 American Seamen's Friend Society
60 American Tract Society
61 Church of the New Jerusalem, Board of Home and Foreign Missions
62 General Convention of the New Jerusalem Church
63 Mennonite Board of Missions and Charities

	Year Ending Report.	Total Appropriation.	Raised and Appropriated Outside Board.	Missionaries Fully Supported By Board.	Missionaries Partly Supported By Board.	Native Workers.	Church Sustentation (Support of Churches.)	Church and Parsonage Buildings.
1..	Sept. 30, 1920	56,066.17	.....	.....	.....	.....	4,644.13	.....
2..	April 30, 1920	1,117,807.55	.....	64	444	75	374,010.00	115,776.89
3..	April 30, 1920	287,477.00	.....	132	.....	.....	.....	.....
4..	April 30, 1920	388,406.00	.....	306	66	49	.....	.....
5..	May 1, 1919	736,678.00	.....	299	1,407	.....	125,000.00	125,017.00
6..	*	10,500.00	3,000.00	5	4	.....	3,000.00	.....
7..	Feb. 28, 1921	5,300.00	200,000.00	.....	50	.....	.....	.....
8..	Sept. 30, 1920	355,770.39	3,404.94	139	44	42	.....	.....
9..	Oct. 1, 1920	22,315.86	12,000.00	3	33	.....	8,300.00	.....
10..	Sept. 30, 1920	696,942.87	.....	711	115	25	35,500.00	1,000,000.00
11..	1920	501,144.81	.....	.....	.....	.....	.....	465,844.15
12..	March 31, 1920	723,377.00	.....	.....	1,437	.....	.....	.....
13..	June 1, 1920	122,315.80	.....	.....	.....	.....	.....	.....
14..	Sept. 30, 1920	442,865.07	.....	.....	.....	.....	.....	.....
15..		.....	.....	.....	.....	.....	.....	260,745.00
16..	Sept. 1, 1920	119,060.00	275,750.00	10	510	2	81,500.00	.....
17..	June 1, 1920	31,346.47	14,173.99	5	.....	2	.....	.....
18..	Oct. 1, 1920	120,635.00	75,744.00	.....	300	.....	.....	14,101.00
19..	*	37,518.00	.....	.....	.....	.....	.....	.....
20..	Feb. 1921	70,000.00	.....	10	82	.....	60,000.00	5,000.00
21..		63,110.00	.....	11	10	.....	7,260.00	.....
22..	*	134,874.30	.....	16	67	.....	.....	.....
23..	*	60,000.00	167,121.39	1	116	.....	.....	74,727.07
24..	Dec. 31, 1919	50,000.00	3,500.00	11	2	14	.....	.....
25..	April 30, 1920	15,987.16	.....	1	3	.....	.....	.....
26..	July 31, 1920	20,000.00	2,400.00	4	13	.....	.....	.....
27..	1920	1,371,307.94	1,029,309.13	14	249	.....	.....	201,222.19
28..	June 30, 1920	432,389.78	.....	19	300	.....	.....	.....
29..	1920	7,141.30	82,124.70	.....	10	10	.....	.....
30..	July 31, 1920	1,396,517.00	3,360.00	559	.....	7	.....	.....
31..	March 31, 1920	11,256.80	.....	.....	.....	.....	.....	.....
32..	March 31, 1919	.....	.....	.....	.....	.....	.....	373,093.50
33..	1920	872,044.00	285,000.00	65	211	35	.....	130,000.00
34..	Jan. 1, 1920	258,548.91	.....	50	20	6	.....	.....
35..	Oct. 1920	9,728.00	.....	7	3	5	960.00	5,350.00
36..	April 30, 1920	142,565.31	30,000.00	3	32	.....	16,124.35	120,410.96
37..	*	.....	.....	.....	.....	.....	.....	.....
38..	Oct. 31, 1920	6,018,120.50	.....	496	3,870	111	2,155,349.76	2,556,438.91
39..	April 30, 1920	11,625.00	15,843.15	.....	28	.....	.....	2,505.00
40..	March 31, 1921	1,818,450.00	1,200,000.00	.....	1,270	.....	774,962.00	150,000.00
41..	Jan. 1, 1921	256 982.47	.....	96	576	672	64,540.82	15,000.00
42..	March 31, 1920	426.539.65	.....	193	.....	.....	.....	.....
43..	April 30, 1920	76,143.13	16,205.98	.....	.....	.....	.....	93.425.92
44..	March 31, 1920	429,631.00	35,431.00	377	356	31	74,202.00	52,157.00
45..	1920	98,000.00	22,000.00	15	30	.....	.....	.....
46..	March 31, 1920	229.717.00	93,265.00	69	182	.....	.....	.....
47..	April 30, 1919	79,949.36	16.648.08	.....	.....	.....	.....	66.658.00
48..	April 1921.	41,000.00	3,000.00	2	26	9	10,800.00	.....
49..	*	1,625.00	.....	4	2	.....	.....	.....
50..	Dec. 31, 1920	1,550.986.00	700,000.00	479	308	103	836,508.00	.....
51..	May 1, 1920	337,339.97	.....	.....	.....	.....	.....	51.635.37
52..	June 30, 1920	268,000.00	10,000.00	17	244	20	134.000.00	134.000.00
53..	Dec. 31, 1920	119,122.98	.....	21	6	6	18,193.00	7,004.38
54..	March 31, 1920	75,800.00	54,759.00	131	.....	.....	.....	.....
55..	Sept. 30, 1920	20,000.00	.....	.....	31	.....	.....	.....
56..	Oct. 1, 1920	16,000.00	.....	8	.....	.....	.....	.....
57..	May 1920	12,608.00	.....	.....	2	2	.....	.....
58..	Dec. 31, 1919	461.232.11	.....	80	201	.....	.....	.....
59..	March 31, 1920	4,750.00	.....	2	6	.....	.....	.....
60..	March 31, 1920	58,422.63	.....	1	45	.....	.....	.....
61..	June 1, 1919	23,000.00	.....	3	5	.....	.....	.....
62..		.....	.....	.....	.....	.....	.....	.....
63..	April 30, 1920	92,123.16	15,360.10	34	.....	.....	.....	3 018.00
	Total....	23,135,601.14	3,170,600.46	4,473	12,716	1,226	4,784,854.06	6,023.130.34

	General Evangelism.	American Indians.	Immigrants.	Mountaineers.	Negroes.	Orientals in America.
1..	2,000.00				2,000.00	
2..	35,198.13	20,283.25			14,803.80	11,055.00
3..					6,000.00	3,000.00
4..		20,810.00	52,189.00		54.690.00	14,299.00
5..	36.765.00	9,223.00	19,451.00	32,227.00	9,161.00	
6..	3,500.00					
7..						
8..	12,069.18	900.00		58,264.79	107,627.33	23,708.82
9..			800.00		3,230.89	
10..		31,391.00		11,157.00	220,971.00	16,250.00
11..					10,915.00	2,900.00
12..	10,000.00					
13..						
14..						
15..						
16..			7,560.00			
17..			5,826.00			
18..						
19..						
20..						
21..		5,000.00		1,200.00	6,266.00	785.00
22..						
23..	50,375.10					
24..						
25..						
26..			11,769.20			
27..	9,200.00	23,000.00	8,373.15		17.20	
28..					377,723.86	
29..						
30..		19,045.00	36,860.00	75,590.00	91,409.00	21,850.00
31..					22,119.00	
32..					9,700.00	
33..	25,000.00	37,000.00	68,000.00	20,000.00	270,000.00	
34..			2,100.00	42,354.04	15,407.20	13,800.00
35..					6,695.00	2,235.00
36..						
37..						
38..	33,345.32	19,500.00	1,200.00	93,235.00	347,107.00	30,223.00
39..					600.00	
40..		113.988.00	169,310.00	57,635.00		
41..	6,120.00					
42..					370,645.12	
43..			12,205.00	2,500.00		5,000.00
44..	17,526.00	5,031.00	33,855.00	60,958.00	43,307.00	1,100.00
45..						
46..	1,000.00		21,300.00	34,830.00		
47..				7,500.00		
48..	2,000.00					
49..						
50..		84,460.00	38,317.00	50,792.00	158,778.00	4,600.00
51..		46,197.57	6,090.03	33,963.83	4,155.00	5,976.66
52..	300.00	5,000.00	25,000.00		1,500.00	5,000.00
53..	20,000.00	55,652.66	1,200.00			
54..						
55..	1,480.77				1,497.00	
56..						
57..						
58..					16,853.11	
59..						
60..			2,009.27			
61..						
62..						
63..						
	265,879.50	496,481.48	523,414.65	582,206.66	2,158,374.71	161,782.48

	Spanish Americans.	Other Dependent People.	Alaska.	Hawaii.	Philippines.	Cuba.
1						
2	7,650.00					23,876.77
3	7,000.00					1,500.00
4		30,680.00	8,500.00			6,810.00
5						55,362.00
6						
7						
8	9,979.97					
9						
10	23,958.00		1,800.00	1,000.00		
11	8,300.00					
12	5,300.00		4,000.00			
13						
14		2,254.61				
15						
16						
17		11,346.48				
18						
19			5,950.00			
20						
21			2,840.17			
22						
23						
24						
25						
26						
27		11,567.70	12,000.00			
28						
29						
30	34,980.00	99,145.00	32,770.00	6,215.00		
31						7.00
32	1,809.09					
33		10,000.00				
34	35,772.00	71,125.00				
35						
36						
37						
38	122,495.00		12.150.00	29,906.17		
39						
40	79,062.00	58,970.00	78,745.00			65,000.00
41						
42						
43						
44	13,137.00					
45						
46						
47						
48		5,000.00				
49						
50		700.00	64,905.00	29,590.00	73,999.00	58,579.00
51						
52		3,500.00				
53						
54	41,000.00					
55						
56						
57						
58						
59						
60	4,135.98					2,615.85
61						
62						
63						
	394,579.04	304,288.79	223,660.17	66,711.17	73,999.00	213,750.62

	Mexico.	Porto Rico.	Sunday Schools.	Education (Maintenance of Mission Schools.)	Publication and Information (Periodicals, etc.)	Administration (Salaries, Rents, etc.)	For Specials (Not Otherwise Accounted for.)
1							
2	39,679.44	28,585.71		263,794.46	33,260.69	60,891.97	148,941.44
3		1,500.00					
4	28,483.00	12,326.00			20,700.00	19,000.00	
5					15,422.00	46,549.00	50,000.00
6						1,200.00	500.00
7						2,000.00	1,000.00
8	55,817.62	15,485.96		127,324.21	56,729.57	21,675.70	
9				2,788.00		4,300.00	2,896.97
10		21,760.00	7,932.00				
11					2,923.39	45,887.66	
12					9,231.00	17,826.00	16,052.00
13				40,124.41	56,257.70	15,515.78	
14			11,660.00		34,734.75	43,842.64	7,150.77
15							
16					2,000.00	30,000.00	
17							
18					1,878.00	1,865.00	5,893.00
19							
20				1,000.00	500.00	3,500.00	
21	2,256.00				643.80	1,575.90	
22							
23						2,680.75	
24		25,000.00		5,000.00	1,000.00	4,500.00	
25		1,404.42					
26				5,153.73	1,248.68	3,511.19	
27			60,997.00	16,350.00		16,802.17	
28					5,200.95	42,984.10	6,480.87
29						6,839.96	
30		12,307.00				74,642.00	919,204.00
31							
32					12,878.14	23,191.57	
33				120,000.00	10,000.00	22,536.00	
34				52,354.00		29,858.00	150,000.00
35	1,840.00						833.00
36					1,846.95	4,163.05	
37				200.00			
38		49,017.00		6,000.00		238,239.46	423,870.00
39					100.00	142.09	
40		79,587.00			122,505.00	43,586.00	122,520.00
41				171,321.65	12,009.01	28,327.47	181,333.69
42					40,928.18	14,966.35	
43						4,009.72	1,325.26
44				49,312.00	8,669.00	18,344.00	52,015.00
45					6,500.00	6,300.00	
46			3,228.00			13,576.00	
47						3,829.00	
48	8,000.00			3,000.00			
49							
50	49,928.00	46,752.00			68,174.00	45,006.00	34,375.00
51					25,556.33	24,823.80	52,876.78
52				10,000.00	6,000.00	20,000.00	10,000.00
53						1,000.00	16,072.94
54						6,665.00	
55			6,416.66				
56			100.00			1,500.00	
57						100.00	
58					12,499.14	29,543.35	722.48
59							
60		403.36	1,008.00			25,090.51	33,332.12
61						2,500.00	
62							
63					1,500.00		
	186,004.06	294,128.45	91,341.66	873,722.46	570,990.33	1,074,887.19	2,237,395.32

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